

# IMPROVEMENT ERA



VOL. 31 SEPTEMBER, 1928 No. 11

Epistle of Kallikrates

J. M. WITHEROW, Translator

Science and Religion

DR. JOSEPH F. MERRILL

Parents Can Educate  
Themselves

PROF. B. L. RICHARDS

THE RELIGION OF LIFE  
MERLO J. PUSEY

WHO THEY ARE  
KENNETH BENNION

THE MAN OF NAZARETH  
HON. MILTON H. WELLING

STORY—WITHOUT A CHANCE  
CARTER E. GRANT



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Ethel: "Yes, but I won his consent. I told him that he need not lose me. We could live with him, and so he would not only have me, but a son-in-law to boot."

Jack: "H'm! I don't like that expression, 'to boot.' "—*Monitor*.

\* \* \* \* \*

*Ingenius* Abie. Servant: "The doctor's here, sir."

Absent Minded Man: "I can't see him. Tell him I'm sick."—*Lafayette Lyre*.

\* \* \* \* \*

The tired business man came home after a long day at the office. The family gathered for dinner. The tired business man bowed his head to ask the blessing and all was quiet.

"This is Mr. Jones speaking," he began.—*Monitor*.

\* \* \* \* \*

The Squire: "What's your name?"  
Nervous Applicant: "P-P-P-Perkins, sir."  
The Squire: "Ah! Then I'll call you Perkins!"—*Humorist (London)*



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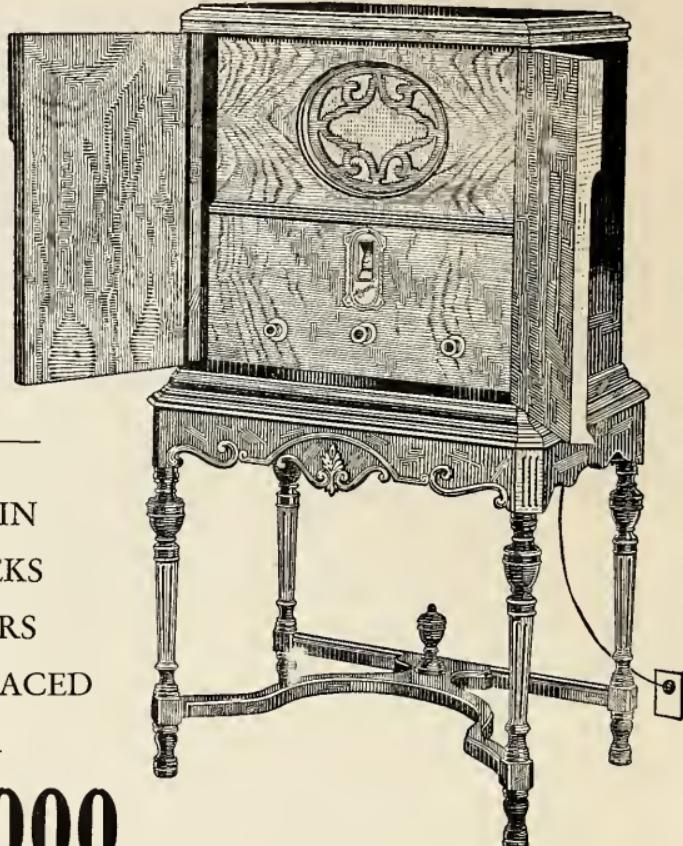
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# IMPROVEMENT ERA

SEPTEMBER, 1928

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Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints

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## EDITOR'S ANNOUNCEMENTS

"*The Epistle of Kallikrates*," promised to our readers, appears in this issue of the *Era*, due to the courtesy of the *Atlantic Monthly*. We foresee that this article will provoke considerable discussion, as to its credibility; but whatever the opinion of the public may be on that score, it will be read with much interest.

*Is there an irreconcilable conflict between science and religion?* To those who are inclined to answer the question affirmatively, and indeed to all, we recommend the scholarly article on this subject by Dr. Joseph F. Merrill, the first part of which appears in this issue and which will be concluded in our October number. Dr. Merrill, who, until very recently, was Dean of the School of Engineering at the University of Utah, is a recognized authority in his line of work. He resigned his position at the U. to become Commissioner of Education of the L. D. S. Church. He is a scientist; but out of a rich personal experience he presents the case of religion and does so in an irresistible manner.

*Andre Maurois' "Disraeli,"* a recent book which has attracted much attention, is reviewed in this issue by Dr. Adam S. Bennion. This review will prove interesting reading for all book lovers, whether they have read Maurois' work or not.

*From Bynum, Montana,* comes an affecting missionary message—something which is really a *message*. It teaches a splendid lesson, presented by example, which is always better than a sermon, and is the kind of incident the *Era* is pleased to print.

*Do sharks eat men?* Read the interesting article on the subject by Professor P. V. Cardon and form your own opinion. The veracity of the men who vouch for the correctness of this story cannot be questioned. In this case the shark certainly ate a man, and the thoughtful reader will be interested in knowing whether or not this is a habit or merely an unusual case.

*Several poems by Caroline Parker Smith* have recently appeared in the *Era*. Mrs. Smith, whose home is in Hartford, Conn., is a world traveler and writer of note, her

poems and other works, having appeared in large Eastern publications. When asked how she came to send manuscripts to the *Era*, for which she has received no compensation, she replied: "I am not interested in the money I receive, though I became acquainted with the *Improvement Era* through a book called *A Thousand and One Places to Sell Manuscripts*. Thank you for using my contributions. I am grateful." *The Evening Public Ledger* of Hartford gives an interesting account of a trip which Mrs. Smith and her husband recently made into the interior of Africa.

*Professor Levi Edgar Young*, of the University of Utah, is preparing an article, for our next issue, on the pioneers and early days in Utah. Prof. Young's reputation as a writer and historian is an assurance that the subject will be treated in an original and entertaining manner.

*Professor Harrison R. Merrill's article, "Utah Athletes Coming to their Own,"* which appeared in the August number, has called forth much favorable comment. We plan to give our readers, in the October number, an account of Creed Haymond's race in the Harvard stadium, where he won renown and at the same time a testimony of the Word of Wisdom. This is a thrilling story. Every boy in the Church, and we believe every man likewise, will read it with avidity.

*Three foreign missions*, not so well advertised as most of our other fields, will be given prominence in the next issue. These missions are the Armenian, South African, and South American. On account of their isolation and the general lack of knowledge concerning them, these historical sketches will be informative and interesting.

*How Parents can Educate Themselves*, an article by Prof. B. L. Richards, of the Agricultural College, is to be found in this issue. It is deserving of special attention. Furnishing as it does abundant food for thought, it should not only be read, but should be studied by every parent in the community.

## THE ASSURANCE OF FAITH

I know not how came the Universe,  
Its far-flung orbs of glist'ning light,  
The day by sun's ignescent glow,  
The mellow shadow's night.  
But this I know by 'tuition's aid,  
The wond'rous power expressed  
Proclaims the might of One on High  
My wistful soul is blessed.

I know not how man was formed  
Nor how the sodden earth was wrought,  
Yet, hallowed by the touch of Love,  
A living soul begot.  
But this I know, the Ego speaks,  
Oh list, my yearning soul, oh list:  
"Life was before it came in clay  
And with clay gone exists."

I know not how the Bible came,  
Made sacred by the grace of God,  
The measured words the Prophet spake  
Retold in plastic sod.  
But this I know by Conscience's aid,  
Its oft-repeated truths impress,  
That man's a kin of God above,  
Is plainly manifest.

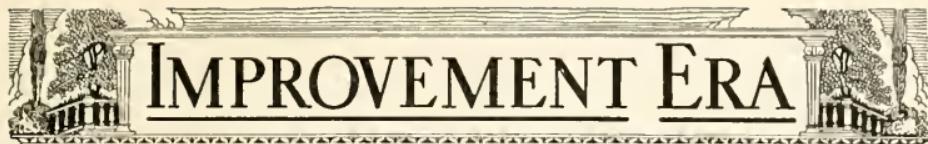
I know not how the Virgin's child,  
Unsired by a human form—  
Humblest of the humble ones—  
Can be a Savior born.  
But this I know, it matters not  
What manner, how or whence He came;  
The eternal truths that He taught  
Give man on Heav'n a claim.

I know not how that gory scene,  
With innocence upon the cross,  
Can expiate another's crime,  
Restore man's status lost.  
But this I know, by Wisdom's aid,  
Impartial justice, stern decree,  
Is paid the price of broken law  
And man from Death is free.

I know not how His risen form  
Can point the way for millions dead.  
A life transcendent far above  
That which on earth they led.  
But this I know, it comforts me,  
He said in sober truth, not jest:  
"If you would have Life, follow Me,  
In Me ye shall have Rest!"



*Courtesy of W. P. Cottam*  
TIMPANOGOS AS SEEN FROM ASPEN GROVE



VOL. XXXI

SEPTEMBER, 1928

No. 11

## The Epistle of Kallikrates\*

BY J. M. WITHEROW, TRANSLATOR

[The document which follows is somewhat freely translated from a Greek MS. written in uncials of a form that suggests the second century. Thirty-four pages remain, but the last is a mere fragment, and the conclusion of the work is lost. These papyrus pages were discovered, along with other documents, far down in sand that filled the cellar of a ruined house. For reasons that may be easily guessed, the site of this house must remain a secret for some time to come. It may be said, however, that the discovery took place in a certain district of North Africa. All the papyri unearthed were carefully packed and forwarded to New York, where they arrived on June 7 of the past year.

Of the other documents found in the same cellar, only one is of general interest. It seems to be an account of the harbors of the eastern Mediterranean in the time of Vespasian. The rest are letters, accounts, recipes for cooking, minutes of some guild meeting. These will be published later.

The present work purports to be a letter from a man of some little culture belonging to the Corinthian Church, addressed to the Apostle Paul at Rome. The tone is that of one genuinely desirous of spiritual light, though at certain points it sounds a little querulous. The writer seems most familiar with the Epistle known as First Corinthians in our New Testament, and gives no sign of having ever seen the Acts or the Pastoral Epistles.

Opinions are sure to differ on the genuineness of this little treatise. Some will take it for what it claims to be, a work of a Christian scholar about the year 64 A. D. Others will confidently pronounce it an obvious forgery of the time of Justin Martyr or later in the second century. In either case it makes a definite contribution to the discussion of religious problems that have excited keen interest in certain quarters both in Europe and in America.

The letter has been divided into paragraphs, with headings inserted. Some references to the sources of quotations have been given here and there. For these headings and references the translator alone is responsible. As the writer makes no claim to be writing sacred instruction for the church, no attempt has been made to render his language into Biblical English.

—Translator]

**K**ALLIKRATES, the son of Euphorbus, one of the faithful at Korinth, to Paul, the beloved apostle of our Lord Jesus Christ: grace and peace be yours always from the one true God who sent you to bring the word of life to Achaia.

It has ever been a sorrow to me that, living in a mountain village a day's journey south of Sikyon, I never saw you, Paul, or indeed heard of you when you were preaching the Gospel in Korinth. Three years after you left Korinth for the last time, I came here to study the books of some of our celebrated teachers, and here I met Stephanas, your brother in Christ, and now mine. He taught

\*This article appeared in the March number of the *Atlantic Monthly*, and the editors of that magazine have courteously given the *Era* permission to reprint it.—Editors.

me the way of salvation, which you had taught him. Through him I have been baptized and received into the number of the saints that are in Korinth. I live in the street that leads to the old harbor, the fourth house from the temple of Apollo.

Stephanas has been very kind to me, lending me your letters to the brethren in this city, and a copy of a letter you wrote to the brethren in Galatia and of another to the brethren at Rome. I have copied them all out and have read them again and again, thanking God our Father for the truth in Christ sent to me in my ignorance and unworthiness through your words, deep, eloquent, and persuasive. At many places in your works I feel as often as I read that the Lord himself is speaking to me through you. I have fed at your hands, but am still hungry. I have drunk at your fountain, but I am thirsty still.

Besides all this, we your children in Korinth are in much anxiety about you. We hear you are again to be brought before Caesar's tribunal. We earnestly pray God night and day for you that you may be acquitted and set at liberty. And I pray also that you may come back to Korinth and guide us, for some are in need of guidance, I myself most of all. Meanwhile, I write of my difficulties and doubts to you in this letter, hoping you may wish to know the present beliefs of the Church in Korinth and may be permitted by your jailer to answer.

You are our most profitable and convincing teacher. From Silas and Loukas we have received sayings of our Lord himself and many of His parables, and from Apollos many interpretations of the Hebrew writers. But you are our greatest teacher of all men now living. And yet, as you said, you do not "lord it" over our faith. You reason with us when you write of the law courts, of the payment of apostles, of tongues in public worship, of the resurrection, and other subjects. But why reason with us, if we may not judge your judgment? Surely you are implying that you wish us to use our own minds and judge what you say? Nay, at certain points you expressly invite us to form our own opinions. In discussing idolatry<sup>2</sup> and again about unveiled women,<sup>3</sup> and again about prophets speaking to the Church, you tell us plainly to think for ourselves. I am sure you will not blame us for taking you at your word. Permit me, then, beloved teacher, to tell you what my judgment is on some points of your teaching, praying you not to be offended, but to be patient with me if I disagree, and with brotherly

<sup>2</sup>2 Cor. 1:24.

<sup>3</sup>I Cor. 10:14, 15.

<sup>3</sup>1 Cor. 11:13.

<sup>4</sup>1 Cor. 14:29.

kindness explain to me the right doctrine on these points more perfectly.

#### EDUCATION

First, then, I make mention of what you have written to the brethren here about human wisdom and knowledge. We all see quite clearly that by no cleverness or genius or learning do men enter the kingdom of God. We understand quite well that you rightly recommended the Gospel of Christ as an engine of power to change men's hearts and conduct, using this appeal to fact in simple language rather than subtle argument and flashy rhetoric and display of erudition. About all this there is no difficulty. But here and there you use language which to some of us seems to go much further. For instance, you say, "Sage, scribe, critic of this world, where are they all? Has not God stultified the wisdom of the world?"<sup>5</sup> And again, "Whoever of you imagines he is wise with this world's wisdom must become a fool, if he is really to be wise. For God ranks this world's wisdom as sheer folly."<sup>6</sup>

A certain section of our brotherhood here never tire of quoting these sentences of yours, especially when they see me or my companions present at the meeting on the day of the Lord or at the love-feast in the evening. Some of them are sure they are acceptable to the Lord because they can neither read nor write nor avoid solecisms in their speech, and that I, because I have studied logic, geometry, and philosophy, and the dramatic poets, am in danger of eternal perdition. They say that you, in mentioning sage and scribe, plainly censure both Greek and Hebrew culture, that all education is folly and therefore offensive to God everywhere, but especially in members or administrators of His Church, and that we Christians should know nothing but Christ and Him crucified. In vain do I plead with them that your words only mean that you despise flashy rhetoric in stating God's offer of everlasting life, and that human art and learning and education, if applied to redeem a man's soul, are utterly out of place and "sheer folly," in the sense of being entirely futile for that purpose. Thus I might call the rudder oar of a trireme an instrument of foolishness if I saw a man trying to build a house with it, but that would not prove that I thought triremes should have no rudders. So I plead that men should use some common sense when your epistles are read.

But this is all in vain. Some of these brethren reply to me that I must be wrong because you never admit that human wisdom is valuable for any purpose. They add that your reason probably is

<sup>5</sup>1 Cor. 1:20.

<sup>6</sup>1 Cor. 3:18, 19.

that you are sure the world is soon to end and the day of the Lord's return is very near. When I hint that perhaps neither you nor anybody could be certain of this, and that if the day of the Lord should not come for one hundred and fifty years it would be unkind to deprive our young people of education to fit them for doing their work in the world, they are offended, and tell me to read again your words on the resurrection, "We shall not all sleep,"<sup>7</sup> proving, as they say, that the day of the return must come in the lifetime of some of us now living. Others, again, add that most assuredly we should agree that with God human wisdom must be sheer folly, because God may be regarded as a mighty emperor and men in His eyes as less than spiders, and an emperor may well smile at the foolishness of the cleverest spider. To this I answered, "I am sure that is not Paul's conception. Did you ever," I asked, "hear of an emperor sending his son to die for spiders?" But although this reduced my opponents to silence for a time, I did not convince them, and indeed I confess that, on reading again your words about human and divine wisdom, I myself remain uneasy in my mind. I cannot hide from myself that your whole trend and tone are hostile to human culture, and I cannot find much recognition of, or sympathy for, the noble and true sayings of our philosophers and poets, though you did one quote from the *Thais*.

I go back to one of my favorite books and I read, "Be sure of this, no evil can happen to a good man either in life or after death," and then I read in your letter to the brethren at Rome: "God will render to everyone who does good, glory, honor, and peace."<sup>8</sup> And I wish to know, beloved teacher, why I ought to call the second sentence divine wisdom in spiritual language and the first sentence human wisdom and sheer folly, and why I must renounce appreciation of the first if I wish to appreciate the second. Even when I narrow your meaning to a censure of flashy rhetoric in stating the Gospel, I find myself wondering whether you think it would be wrong to use good rhetoric stating the Gospel in a careful, educated way, in order to conciliate an educated hearer and win him to Christ. Surely not wrong? But if not, then, O beloved teacher, I do wish that at this point in your letter you had inserted some such word.

#### NO GOVERNING OFFICIALS

We have now several bishops at Korinth, as I hear our brethren in Philippi and Ephesus also have. They are wise and earnest, trying to settle our difficulties and superintend our worship in accordance with your instructions written for us in your letters. I

<sup>7</sup>1 Cor. 15:51.

<sup>8</sup>Rom. 2:10.

never refer to these instructions myself without wondering why you did not appoint, or cause us to appoint, bishops or other administrators before you left Korinth the first time. You wrote that there were various teachers and governors under the apostles in the Church elsewhere. You knew that some brethren in Korinth were more or less qualified for this work. You actually named Stephanas and said you would like us to follow men like him.

#### FOR DISCIPLINE

But, O Paul, would it not have been wiser to have seen that such men were appointed directly it was certain that you yourself would have to leave? Naturally you were shocked at the adulterous person<sup>9</sup> who brought discredit on our Church in the early days. But for whom among the brethren was it a duty to put himself forward in the very unpleasant business of denouncing the offender and calling on the Church to have him expelled? Can you be surprised there was some delay? We had no one to act or to judge because no one had been appointed. Your instructions in this affair bear the interpretation that an assembled congregation (men and women, married and unmarried, old people, and young boys and girls) may suitably hear and decide about such offenses. Surely you do not mean this? If your words about procedure here are insisted on as binding on the Church until our Lord come, I foresee grave trouble. In the ancient times of Hellenic freedom it was ever found, both in Athens and in Korinth, to be difficult to make a large assembly into a court of law. Will it be easy for us?

#### OR FOR ARBITRATION

Similar thoughts occur to me when I find you censuring the brethren for resorting to the Roman courts<sup>10</sup> for judgment of disputes between one Christian and another. If the brethren had possessed already a court of their own, with power to enforce its award, they would never have dreamed of carrying some of their disputes to Caesar's magistrates. But no such court, no Christian arbitrators, had been given them, and I wonder why. Perhaps you smiled at your own irony when you assured your Korinthian converts of their competence to judge? However that may be, some of the "puffed-up persons" in this city whom you had occasion to reprove more than once<sup>11</sup> never doubted their competence to judge you and "the world" and "the angels" and everybody else. Your mention of the angels at this point,<sup>12</sup> and also in the paragraph about women in

<sup>9</sup>1 Cor. 5.

<sup>10</sup>1 Cor. 6.

<sup>11</sup>2 Cor. 10:12; 1 Cor. 4:6.

<sup>12</sup>1 Cor. 6:3.

public worship,<sup>13</sup> has caused much perplexity, but I must not ask too many questions. I wish to say that modesty about ability to judge is not, and I think never was, a difficulty in the Korinthian Church.

The real difficulty lies here. Many of these disputes do not arise from little personal grievances. Thus the other day Eumenes, one of the brethren, came to my house and said, "I have trouble with our brother Karpokrates."

"What is your trouble?" I asked.

"His brother Menon, who is now dead, was my dearest friend," said he, "and when dying made me promise to look after the money he bequeathed to his two little girls, still very young. Karpokrates and I were made executors of his will. And now Karpokrates wishes to spend this money, as I think, in a foolish way, likely to end in total loss. But he says it is a good investment, and will not listen to me. He has the money in his own name at the bank. What am I to do?"

"O Eumenes," I replied, "I think you should tell the bishops."

"I have already done so," answered he, "but they said, 'It is not for us to say what investment is wise or foolish; we can only tell our brother Karpokrates to be very careful.' But I know he means to carry out his foolish purpose, and what am I to do?"

And I answered him, "O Eumenes, your promise to your dead friend, Menon, and your trusteeship for those two little girls, make it your duty to do your utmost to protect their rights. You must go to the Emperor's court and tell your story. The judges will issue an order to Karpokrates that will restrain him. If not, you at least will have done your duty before God."

And when Eumenes had gone, I took up again the papyrus leaf on which I had copied your words and I read again what you say on this topic:<sup>14</sup> "To have lawsuits with one another is in itself evidence of defeat. Why not rather let yourselves be wronged? Why not rather let yourselves be defrauded?"

And I said, "Yes, honored master, about strictly personal affronts and hurts you are right, but about other matters as a trustee!" And is our life not filled with trusteeship?

#### OR TO DISPENSE THE SACRAMENT

What I have written about our former lack of bishops and other recognized officials might be repeated if I were to review your most wise and just and solemn rebuke to us for our mishandling of the Lord's Supper. The disorders, the irreverence, the misconduct, grieve us now even to think about, though they are long past.

<sup>13</sup>1 Cor. 11:10.

<sup>14</sup>1 Cor. 6.

I myself indeed never saw these offenses, but I join with the brethren in deplored that in our Korinthian Church the Master could be so dishonored. We owe you a great debt, apostle beloved, for exposing our error to ourselves and for making so plain to us how this ordinance of the Lord should be observed.

And yet, most honored brother and father in the Lord, permit me to say that the faults you censured so justly were due partly to ignorance, but largely to the absence of any authorized and qualified dispenser of the bread and wine. It would have been his easy duty to see that things were done decently as becomes the Church of God assembled for worship. He could have seen that the social feast was separated from the solemn communion. If at the feast any poor person were left hungry, the minister or bishop could have seen that this never happened again. Anyone presenting himself at the table too drunk to discern the body and blood of the Lord could have been warned and expelled. But in those early days it was nobody's business to prevent a man observing the Lord's Supper whenever he and his intimates saw fit, and drinking too liberally from the common cup.

And when you were reproving and correcting us, O Paul, I wonder why you did not say, "I want you to appoint Stephanas or Fortunatus or such an one to give the loaf and share out the wine, and so at the table wait for the dispenser to give you the Lord's Supper."

No doubt for some wise reason you did not appoint or direct any officials to conduct this solemn ordinance, but considered disorders would right themselves if the brethren examined themselves and discerned the Lord's body and then ate and drank worthily, waiting for one another. And now nearly ten years have passed away since you wrote on this subject. We think we now observe the Supper worthily. It is always dispensed by either Stephanas or Philokles or Sergius, who are our bishops, and once, when we met on the first day of the week, not one of them was present, owing to illness, and many said, "We will not have the Eucharist, for we cannot receive it worthily except from a bishop."

I have written this that you may see how much we have changed and how careful we have become.

#### CONFLICT OF OPINIONS

You were troubled about the factions that early appeared among us. I am sorry to say that they have not disappeared and are not likely to disappear. Do not misunderstand me. The old bitterness has gone, and we live and worship together as brethren, but there are differences of opinion strongly held, and sometimes, per-

haps, too strongly expressed. These differences arise on various matters, but can be traced to one cause. We are not agreed on the nature and extent of your authority to speak for the Lord Jesus and to lay down universally and perpetually binding laws for His Church on earth. Again I say, most honored apostle, do not misunderstand my words. We all believe in you and regard you as our father in Christ, the glory of these new churches in the West, the most instructive of all evangelists that the Spirit sent forth from Jerusalem. The old jealousies and narrow fault-finding that once moved you to wrath have gone, I believe, forever.

But one party among us has pushed this movement in your favor to an extreme length. There are certain among us who say, "An apostle is inspired by the Holy Spirit of God. Every sentence he writes on Church matters for our guidance, nay, every word of every sentence, is given him by the Spirit of God." Even where you plainly state that you are not giving the Lord's command, but your own opinion, they maintain that your opinion was given you by the Holy Spirit and must be received as the infallible word of God. God, being the God of truth, could not and would not, they maintain, use truth mingled with error to teach His people. And further, they assert, if by any incredible chance you should be shown to have made even one mistake, your whole authority would be overthrown. Untrustworthy in one point, you would be untrustworthy in all, for who could tell us on what points you were certainly to be believed?

So they argue. But they do not convince us all. I for my part receive what you call the Lord's command as the Lord's command, and what is called or seems to be your own opinion as worthy of my best attention and respect, but still only an opinion. I have seen God use imperfect men to render great service and teach valuable lessons in statesmanship, in the arts, and in philosophy, although they made some palpable errors. I had to use my conscience, my experience, and my common sense to separate the true from the false and the useful from the worthless in these affairs, and I see no reason for holding it impossible for God to act in the same way when He deals with men and women in the Church of Christ. Your word in Christ proved itself to be the power of God and the wisdom of God in this city and in my own heart and life. That is enough for me. I cannot at present see why I, your devoted pupil though I be, must also believe the Holy Spirit responsible for all your opinions and all your expressions.

Then we have another party here which comprises all those whom you once described as crying, "I am of Kephas." They are

constantly growing in numbers and in confidence. They are quite friendly to you and accept all your teaching as given you by the Holy Spirit for the guidance of the Church, though I fear they do not understand your teaching on some grave matters. They quite admit you have authority from the Lord for the management of the churches which you yourself have founded. But they assert that the authority of Kephas as prince of all the apostles is greater than yours and covers all the churches. This may seem of small importance, seeing you and he agree with one another like brethren. But what makes me uneasy is that this party of Kephas is steadily introducing a number of regulations for worship and conduct for which it claims the authority of Kephas. These men tell us no one can be saved who is not baptized, that there is no Eucharist possible where water is not put into the wine, that it is not possible to eat the Lord's Supper unless it be received from a bishop or a prophet, that no one can be saved unless he has partaken of the bread and the cup given by the right persons, and so forth. I do not know whether Kephas ever said such things or no. This I do know, that the passionate protest which you made in your letter to the brethren in Galatia against the idea of salvation by compliance with regulations is more and more forgotten and when I listen to the prophets who address our meetings for worship I say sorrowfully to myself sometimes, "The very heart of the Gospel message as given by our glorious Apostle Paul will soon be utterly unknown." Oh, how I wish that you could come back to us and rehearse the fulness of the truth you drew from the saying, "The just shall live by faith!"

Then there is a third very small party which consists of four or five others and myself. We, like all the brethren, praise you for having brought us and our brothers the highest and truest religion in the world, for no reward braving unnumbered perils by land and sea. We, like all the brethren here, never cease praying God night and morning and every evening to spare you to us and all the churches. Wherever in your writings you say you are giving something from the Lord, my friends and I believe and obey without hesitation. Wherever you give a message of doctrine that strikes home to our hearts of itself without special claim on your part, we recognize the Spirit bearing witness with our spirit that there also sounds the Word of the Lord. And there also, need I repeat, we believe and obey without hesitation.

In regard to other passages, we for our part think you are right on some points and mistaken on others. I have mentioned some of the latter, and here I will only add I could wish you had not assumed the truth of what some of the Alexandrians and the Stoics

have taught about demons dwelling in the lower heavens and working mischief. I hope it is not necessary for a Christian to believe in demons. I also wish you could have omitted what you say about women's veils and women's hair. If the Lord come not for another hundred years, your words on this matter may be carried to quarters where they are sure to be misunderstood. In Abyssinia, I am told, veils are unknown among women. In one part of India, I am told, it is indecent for men to wear their hair short and for women to wear their hair long. The day may come when those who take your personal opinion as the Word of God will tell the women of those two lands and other lands that without veils and long hair they are offensive to God and cannot be saved. I feel sure you would regret such a use of your letter to Korinth.

In spite of these differences, we follow you and honor you and desire to learn more and more from you of the way of truth and love as it is in Christ. But because of these differences, which we think small, many of the brethren regard us with suspicion. Their principle seems to be that in all matters of worship and of personal conduct and of religious opinion all Christians should act and speak and think exactly alike. My friends and I, on the other hand, hold that, if brethren love and honor the Lord Jesus Christ with all their heart and with all their strength, they should be given their freedom in conduct and worship and belief so long as the freedom of other brethren is not injured, for, as you reminded the brethren at Rome, "To their own Master they stand or fall!" But a different rule gains ground in Korinth. Here a man will say, "For me to disobey any regulation or differ from any generally received belief of the Church is a sin, therefore it must be a sin for everybody else." I have great fear, beloved brother in Christ, that those who pursue this phantom of an impracticable and unlovely and unwholesome uniformity will tear the body of Christ into fragments, so that the day may come when the saints in one province will disown the saints in another, and it may be even in the same city there will be saints calling the same Christ their Lord and their Savior who will refuse to call one another brethren.

May these fears be dissipated by the speedy return of the Lord himself!

#### RESURRECTION

Of all your friends who have visited us I have been most comforted by Loukas. He and I read over together your wonderful discourse on Resurrection. I asked him about my father and mother, who were good people. It is twenty years since they died, not having heard of Christ. And Loukas said to me, "Be of good cheer, Kalli-

krates, for God has no favorites and he who reverences Him and lives a good life in any nation is welcomed by Him." And I asked him, "Who said so?" And Loukas answered, "Kephas."

And I said, "Blessed be Kephas for \* \* \* (lacuna of three lines) baptized for my dear parents."<sup>15</sup> But others said, "No, for were it utterly futile to be baptized for the dead, Paul never \* \* \*."

[The conclusion is lost.]

<sup>15</sup>1 Cor. 15:29, 30.

### TO A FRIEND

God sent me to you.  
With grieving eyes \* \* \* \*  
He looked down from the skies,  
And saw my failing;  
My futile struggles against faults—  
New wrongs entailing;  
My brain in misery  
With bleak doubts assailing \* \* \*  
And so He sent me to you.

For still He loved me.  
Despite my falseness \* \* \*  
My heart had oft to Him  
In trust confided;  
And in my life  
A dormant faith abided;  
So He, with tenderest love,  
My weakness chided,  
And sent me to you!

You were His refuge for me.  
He made you strong \* \* \*  
And filled your life with good  
That would not perish—  
A girl of purity for Him to cherish.  
Such wondrous soul  
Needs nothing more to garnish  
And make it radiant.

Compassionate, God led.  
In loving mercy \* \* \*  
He brought me in your way  
To be enlightened.  
And now my chastened soul,  
By your life brightened,  
Thanks God that He with care  
My loose reins tightened \* \* \*  
And sent me to you.

# The Realms of Science and Religion \*

BY DR. JOSEPH F. MERRILL, COMMISSIONER OF EDUCATION,  
L. D. S. CHURCH

IT IS SAID we are living in an age of science. The general topic for consideration at the recent four-day convention in Philadelphia of the Religious Association of America was Religion in an Age of Science. Many addresses have been made, many books and magazine articles have been written during recent years discussing this general topic or some phase of it. Among thinking people the subject has received a great deal of attention. All thoughtful students consider and discuss the matter.

A great deal has been said about the conflicts between science and theology. Forty years ago President Andrew D. White of Cornell University wrote two large volumes in which he entered into a thorough examination of this phase of the general subject. Many other writers have also considered the matter from this point of view. So there has been, and is, a popular notion abroad that there are irreconcilable conflicts between science and religion. Please observe that President White wrote of conflicts between science and theology, not between science and religion. There is a sharp distinction here, though these two ideas are commonly confused in the popular mind.

Unquestionably science has had a profound influence on theology. And undeniably there have been many severe conflicts between scientific doctrines and theological beliefs. In the main theology has had to yield.

"Truth is truth where'er 'tis found,  
On Christian or on heathen ground."

Many truths have come to us from the fields of science. Error eventually has to give way to truth even when the error is one of theological belief. But so persistently have some errors in theological belief been held and so warmly and devoutly have they been defended, that many people have turned from theological dogmas, becoming indifferent to all religious doctrines. Perhaps this is natural. There is usually more or less difficulty in sharply separating what is taught from the manner in which it is taught and from the person teaching it. Personal authority carries great weight and dogmatic assertions by persons high in position often have a profound influence. This has been true in the field of theology. In the time of

Columbus the world was popularly believed to be flat and ecclesiastical support was given this view. But Columbus reasoned that the world was round and thereby drew upon himself the odium of a heretic. Galileo had to recant or be burned at the stake. Socrates drank the deadly hemlock rather than be false to his convictions. Examples might be multiplied to great length. The Stope trial in Tennessee, about three years ago, is a modern example of the kind of conflicts that have been going on during more than three hundred years between theological and scientific ideas and doctrines. And the end is not yet. But on the whole, perhaps the advocates on both sides of these questions are becoming less dogmatic and more tolerant.

I said that, in the main, theology has had to yield; but do not let me give you the impression that science has been free from error and dogmatism. In these respects it may have offended as grievously as theology. Let me illustrate, taking a few cases from a field in which I have studied for forty years. In certain divisions of this field forty years is ancient history. For within that time, as Millikan puts it, "we have found more new relations in physics than had come to light in all preceding ages put together and the stream of discovery as yet shows no signs of abatement." In those days we were taught that any ponderable substance, as a particle of common table salt, could be divided into two portions, each of these into two other portions, and this process of division be continued to a very great length until an inconceivably small particle could be reached which, if again divided, would cease to be salt, but would yield two new particles, one called an atom sodium and the other an atom chlorine. We learned that this smallest particle of salt was called a molecule and the two particles resulting from a division of the molecule were called atoms—one an atom of sodium and the other an atom of chlorine. Of course, this molecule and these atoms were so small that no one had ever seen them or could ever hope to see them.

But it is with these atoms I am now concerned. They could not be divided. They were called elements—substances incapable of division into anything else. A chemical examination of all known substances revealed that there were about 70 of these elements. This number has since been extended until now about 90 are known. Examples of these elements are gold, silver, copper, lead, iron, etc., among solids, and oxygen, hydrogen and nitrogen among the gases. But the point I am coming to was the doctrine, taught with absolute assurance of its correctness, that these elements could not be separated into anything else. Gold was gold, and an atom of

gold could never be divided into parts or be anything else than gold. One famous American scientist impiously and derisively expressed the idea in my hearing by saying an atom was a little round, hard thing that God himself couldn't break up.

And so the doctrine of alchemy, taught during the middle ages, asserting that the noble metals, gold and silver, could be made from base metals like mercury was ridiculed and pronounced impossible. Perhaps no teaching in science was given more dogmatically or with more assurance of correctness than this teaching concerning the nature of the atoms.

But in this day how different! The atoms are now regarded as made up of parts, the atoms of many of the elements being thought to be extremely complex in structure. Time will not permit of a statement of modern theory of atomic structure, but suffice it to say that according to a prevailing view atoms are miniature solar systems having a nucleus, or center, about which particles revolve, a structure analogous to our solar system, with the sun around which the planets revolve. And just as one solar system in the heavens differs from another, depending on the size and number of its attendant planets, so the atoms of one element, as gold, differ from the atoms of another element, as copper, depending on the size of the nucleus and the number of revolving particles, though these revolving particles, unlike the different sizes of the planets, are thought to be all of the same size. But in the modern theory, it is interesting to note that but two kinds of particles, or building materials, are found in any atom—particles of positive and particles of negative electricity.

And so gold differs from copper, or lead, etc., only in the number and arrangements of these particles of which the atoms are built, just as one house may differ from another only in the number and arrangement of the bricks out of which both are built. Now just as our solar system is filled primarily with "empty space"—if you will permit the expression—so an atom is no longer a solid mass, but a very porous one, the distances between the particles in the nucleus and those revolving around it being at least one hundred thousand times the diameter of the nucleus. In other words, an atom is also nearly filled with "empty space." It is made, as just stated, of electricity, and of electricity only, the electricity being of two kinds—electrons, or negative particles, and protoms, or positive particles. These particles are believed to be indivisible, inconceivably minute, but in aggregates they make atoms, molecules, substances, mountains, worlds, the universe. Everything is therefore made up of electricity, the entity carried by wires from the

distant generating plant to the electric motor or incandescent lamp. But though all things material are made of electricity and electricity only, strange enough no one has ever seen or can ever hope to see electricity.

I spoke of the electron being minute. In a thimbleful of air, we are told, there are more than ten million, million, million molecules of air, each one relatively far away from its neighbor, each one extremely porous, and each one made up of scores of electrical particles. Who can ever hope to see one—infinitesimal points in a highly infinitesimally small molecule?

But there is something more that has been found out about atoms and elements that makes ridiculous the teaching of only thirty years ago. Then it was said to be absolutely impossible for mercury to be changed into gold or lead, etc. That old dogmatism is forever gone. Right under the noses of these scientific dogmatists atomic disintegration was continually going on in nature. The process is known as radio-activity. And a number of chemical elements such as uranium and radium are ceaselessly undergoing spontaneous decomposition, other chemical elements as lead and helium being born in the process. In other words, certain so-called chemical elements are found in nature that are spontaneously and continuously changing into other chemical elements. In the laboratory, mercury, or quicksilver, has in recent years been reported, by scientists in Germany and Japan, as having been changed into gold. And probably the reason why we are not flooded with gold is because the process is so very expensive. In any case, it is now definitely known that chemical elements are transmutable.

Let us turn to some other examples of scientific dogmatism, and to erroneous assumptions. I trust you will pardon me for appealing to my experience for these examples. Thirty-one years ago one of America's foremost scientists, in lecturing to a class of which I was a member, said it was probable that all the great discoveries in physics had then been made and that future progress was to be looked for, not in bringing to light qualitatively new phenomena, but rather in making more exact quantitative measurements upon old phenomena. But as Dr. Millikan wrote, "The nineteenth century physicists"—as Lord Kelvin, von Helmholtz, Lord Rayleigh, Poincaré, Van't Hoff, Michelson, Rowland, Lorentz, etc., all leaders in the science—"had taken themselves a little too seriously, that we had not come quite as near sounding the depths of the universe, even in the matter of fundamental physical principles as we thought we had;" for, since 1895, a number of revolutionary and profound

discoveries have been made in the very fields where these leaders thought everything was practically settled.

It was in the winter of 1897 when I heard one of the men just named ask in a public lecture who Augustus Caesar was. "A mighty Roman ruler," he replied, "but one who didn't know much about nature, for he didn't know what light is." He then proceeded to tell what light is—just as every student of physics at the time knew what light is—and there was no doubt about it. It may be interesting for you to learn that today no one knows what light is. Some more scientific dogmatism has gone the way of all the earth.

In the spring of the year, twenty-nine years ago, America's foremost electro-physicist declared in a public lecture that Marconi would never be able to send a wireless message across the Atlantic and he proceeded to show why. This lecturer died not long afterwards. I have often wondered what explanation he would have given ten years after this lecture.

I have spoken of revolutionary discoveries in the field of physics since 1895. May we not briefly notice some of these? It was on Christmas Eve, 1895, that Prof. Roentgen announced to the world the discovery of X-rays, a new something, having some astonishing and almost unbelievable properties. I well remember when, about three weeks later, during a report on Prof. Roentgen's paper, it was said that a person could look through the clothing and see the skeleton of the body, that the learned professors shook their heads and said there must be some mistake. This discovery produced a profound sensation everywhere in scientific circles, quite as much as in other circles.

Roentgen's discovery furnished tools and methods that were soon employed in the rapid development of the electron theory of matter. This is one of the greatest, as well as the simplest, of all generalizations in the field of physical science. This is the theory that declares all matter is electrical in nature, made up of only two kinds of structural material—positive and negative electrical particles. In passing, I will say that this theory is said to be the "very heart and soul of the new physics." It represents the discovery of a wonderful new world of matchless simplicity and orderliness.

I spoke before of radio-activity, the discovery of the fact that some chemical elements are spontaneously and continuously undergoing decomposition, other chemical elements being left as by-products of the wreck. This discovery was made by a Frenchman in 1896. As soon as the significance of this discovery was seen, our view of the nature of this physical world changed almost over night. The

so-called chemical elements were not eternal as they had authoritatively been declared to be, but were revealed as changing, transforming themselves continually. The transmutation of the chemical elements was discovered as a natural process, thus completely destroying the old doctrine of fixity of these elements.

Physical Science in the nineteenth century rested upon two foundation stones as eternal as law itself, so it was asserted. These were known as the conservation of matter and energy. Of these two entities the physical universe is made up. By no process known to man could either the amount of matter or of energy in the universe be altered—either increased or diminished. The discovery in 1896 that chemical elements are not eternal produced a profound shock from which recovery has hardly been made. In 1901 it was proved that the principle of the indestructibility of matter was definitely invalid. It was shown by direct experiment that the mass of an electron—a negative particle of electricity—grows larger and larger as its speed comes nearer and nearer to the speed of light. Put in everyday language, does the weight of a body get greater the faster it goes? Yes, if the speed approaches 185,000 miles a second. Quite unbelievable, many thought.

But more astonishing still is the Einstein relativity doctrine, according to which mass, i. e., a definite portion of matter, has entirely disappeared as a distinct and separate entity of any system, energy taking its place; that is, matter changes into radiant energy and vice versa, the change of a small amount of matter giving enormous quantities of energy.

I quote from Dr. Millikan's little book on Science and Religion, recently published:

"It is well known with what joy the astronomers have seized upon this fact (that matter changes into energy) to enable them to escape their otherwise insuperable difficulties encountered because the sun, for example, cannot possibly have been pouring out heat as long as it is now known to have been doing, if it is merely a hot body cooling off. If, however, it has the capacity at the enormous temperatures existing in its interior, say 40,000,000 C., of transforming its very mass into radiant energy, then these particular difficulties disappear. But what a shock it would be to Lord Kelvin if he should hear the modern astronomers talking about the stars radiating away their masses through the mere act of giving off light and heat! And yet this is now orthodox astronomy.

"And, again, if they do so in accordance with the Einstein equation, then is it not more than probable that the process is also going on somewhere in the opposite sense and that radiant energy is condensing back into mass, that new worlds are thus continually forming as old ones are disappearing? These are merely the current speculations of modern physics, based, however, upon the now fairly definite discovery that conservation of matter in its nineteenth century sense is invalid."

I have spoken of radiant energy, represented by the light, heat, etc., given out by the sun. What is the nature of this radiation? As

I stated before that thirty years ago every student of college physics could have told you definitely and positively. It was a very rapid movement of transverse waves through the universal ether, a medium filling all space. The light and heat of the sun and radio waves of a broadcasting station are said to be all of the same nature, having a velocity of 186,000 miles a second. What is the nature of these waves? A few years ago our student could have told you. Millikan asks, "But what do we now know about the nature of this phenomenon which we have called radiant energy, with the aid of which the masses of the stars are being dissipated into space? In a word, where is now the nineteenth century physics of the ether?" The answer is —gone, forever gone, and with it some of the most pronounced scientific dogma of those times. In the place thereof there has opened up one of the most abstruse, difficult, and perplexing regions in the field of modern science. In the language of an authority, let me say, "We can at present make no mechanical picture whatever of the act by which an ether wave is born and started out on its journey through space. \* \* \* Both the mode of birth of an ether wave by an atom, and its mode of transmission from star to star after birth are still almost complete mysteries. \* \* \* We can still look with a sense of wonder and mystery and reverence upon the fundamental elements of the physical world as they have been partially revealed to us in this century. But the childish mechanical conceptions of the nineteenth century are now grotesquely inadequate. \* \* \* We have learned not to take ourselves as seriously as the nineteenth century physicists took themselves. We have learned to work with new satisfaction, new hope, and new enthusiasm because there is still so much that we do not understand."

*(To be Continued)*

## MYSTERIES

The little one plays in the yellow sand;  
He hears and he sees what he understands.  
As larger ones plan and construct all day,  
He hears but knows little of what they say.

The younger ones play on library floor,  
Surrounded by volumes of learning's store,  
With wonders of science and art laid bare,  
Yet they play on in innocence, unaware.

In God's universe, in the self-same way,  
His children labor and toil and play;  
Mysteries surround them on ev'ry hand;  
They hear and they see as they understand.

# When Fathers and Sons are Comrades

BY A GRANDFATHER OF TODAY

*(Conclusion)*

**F**ROM what was shown in the first article, it is easy to indicate in this paper that if fathers and sons were comrades in work, in play, in study, in camping out, then it further follows that:

## VI. FATHERS GROW YOUNG AGAIN

Few men are so old, with their sons yet about them, that they do not remember the day when the world of life lay all unexplored before them. They will recall the eager vision, the rosy ideal of life, the joyous hope, that were theirs as they were proudly and joyfully just coming into manhood. Then they fancied that real life lay in achievement, in self-realization, in worthy attainment.

Before long, however, the young man discovered that he could not achieve, alone and unaided, his highest destiny; he needed a companion and helpmate; so he fell in love. It was his thought that he first fell in love, and then thought he needed a helpmate; but if the affair, as religious people are inclined to believe, was heaven's doing quite as much as his own, then the first statement represents the true order. At any rate, he then, as all men do, bowed before the stainless scepter of womanhood, and was proud to acknowledge, before that shrine, his undying devotion to the uncrowned queen whom he had chosen. There was no illusion in all this; for the real meaning, the predestined end of his love affair, was greater than even his exalted imagination could picture. There was present a divine element, which he could sense, yet could dimly perceive, if he could perceive it at all.

George Eliot says: "That adoration which a young man pays to a woman whom he feels to be superior to himself, is not distinguishable from religious feeling and worship." She means that it is not merely the lover's fancy that in this great hour heaven has come near to him and has touched his life with ennobling powers. "What great and worthy love," continues George Eliot, "is not truly so, whether of woman, or child, or art, or music? Our caresses, our tender words, our still-raptures, under the influence of autumn sunsets, or pillared vistas, or calm and majestic statues, or Beethoven symphonies—all bring with them the consciousness that these are but waves and ripples in an unfathomable ocean of love and beauty. Our emotion at its highest flood rushes beyond its object and loses

itself in the sense of the divine mystery. Beauty has an expression beyond and far above the one woman's soul that it clothes, even as the words of genius have commonly a wider meaning than the thought which prompted them. It is more than woman's love that moves us in a woman's eyes. It seems to be a far-off, mighty love, which has come near to us, and made for itself a speech there."

#### VII. THEY SEE MORE TRULY THE PART THEY PLAY

If, as I believe, the words of this great woman are true, then love is heaven's work, in which, with the aid of woman, man feebly, humbly, takes his part. It is the common mistake to suppose that all this drama is enacted for ourselves only, whereas it is but a part in the play, in which the actors are taking such parts as it hath pleased the Director to assign to them. It implies the presence of a new and greater divinity—the person for whom all sacrifice and labor are bestowed. That person is the child, who is the meaning, the object, the life, of the history of mankind. Hence, whenever this remarkable and undoubtedly predestined arrangement is broken up, the heavens, as well as the earth and its people, must weep.

The greatest men and women testify that the true ideal is the child rather than the fully developed man as history reveals him. It is the child, Tennyson shows in "The Princess," that can reunite the warring and "disillusioned" hearts of adults. So that, if men would win back a love that they have lost, let them lead the boys, play with the boys, esteem the boys; for the mother can forgive everything, perhaps, better than neglect of her children.

#### VIII. PARENTS KEEP FAITH WITH EACH OTHER

Some readers, however, may suspect that it is enthusiasm and philosophical subtlety, rather than cool and judicial judgment, that would rate comradeship with boys as a prime means of lessening the numbers of recent divorce proceedings with their attendant evils. But it is plain that in this simple and joyful work of cooperation with youth lies the possibility of binding up many of the breaking hearts and restoring certain of the wrecked homes which result from the divorces of our time.

Once, in a court room, I saw the stage set for one of these tragedies. The judge was keeping his eyes on a newspaper, in which I suspect he saw little. A few spectators waited in silence. The husband, with downcast eyes, was near. Just then—

"With slow and stately step there came a lady through the hall,  
While breathless silence chained the lips and touched the hearts of all;  
I knew that queenly form again, though blighted was its bloom,  
And marked how grief had decked it out, an offering for the tomb.

I knew the eye, though faint its light, that once so brightly shone;  
I knew the voice, still musical, that thrilled with every tone;  
I knew the ringlets, almost gray, once threads of living gold;  
I knew that bounding step of grace, that symmetry of mould—"

of that brilliant and vivacious girl acquaintance of my youth,  
the tragedy of whose home-life I was now, mute and pained, about  
to witness.

"Even now I see her bursting forth upon her bridal morn,  
A new star in the firmament, to light and glory born."

The attempt to insist upon one's own rights and prerogatives, rather than to consider duties and obligations, leads to estrangement and may result in separation. Perhaps nothing else more quickly causes us to forget ourselves in the happiness of others than does this mingling with young people in their joys and fun. Then the far-off enjoyment that we imagine is sometime to come to us from wealth, from fame, from achievement, is completely outshone by joy in the living present—one of the best lessons, for the ambitious to learn. Then we can say, with Annie Pike:

"Not for the wealth of kingdoms,  
Nor the fame that yester beguiled,  
Would I give the joy of knowing  
The trusting love of a child."

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## Boy

Boy, you're the pride and the light of my life;  
I'm leaving all, dear, for you.  
Boy, for the sake of thy dear father's faith,  
And thy mother's heart be true, boy, true.

Seek not the world with its glitter and sham,  
Look not at its miraged joy;  
Conquer the whisper so false in thy ears,  
And be true to thy teachings, my boy.

Boy, when you're all that we have here on earth,  
How can you forget our pain?  
Do you not know that we, loving, can see  
The real things that are permanent gain?

Keep clear from the sins of the world, my boy,  
Seek not for its wealth untold.  
Gather thee flowers from the noblest thoughts,  
And the blessings of God for thy gold.

# The Religion of Life

BY MERLO J. PUSEY

SINCE the earliest dawn of human thought, men of all races have concerned their minds with the purpose and the objectives of life. There has never been a time since history began that the thinkers of all people have not striven to know what life is, whence man came and what is his destiny. No one human intellect has ever conceived the answer fully, yet man persists in speculating on the multitude of problems that arise from his relation to the Creator. Theologians continue to search the scriptures for the purpose of God in creating man, and philosophers continue to train their relentless eyes on the swarming mass of mankind to discover some hidden purpose of being. But with all the searching of the divine records and all the delving into metaphysics, the question remains unsolved for the majority of mankind.

It frequently happens that when a truth has been pursued for ages and the quest has led men in all different directions of thought and investigation without satisfactory results, a nearer approach to the truth can be made by returning to the original thesis. Christian denominations by the score have found the object of mortal life to be preparation for a future state of happiness. The evils of the world must be endured and overcome that peace may be attained in the hereafter, they teach. Some of the Oriental religions go much farther than this and regard life itself as an evil. In such philosophy non-existence becomes the ideal toward which all strive, and blessedness comes only with complete oblivion. One school of modern thinkers in America has despaired of ever finding anything but chaos in the world, with the result that they see life as wholly purposeless, and mankind as a blind army sweeping over unknown fields to its own destruction. Perhaps a return to fundamentals in seeking to comprehend the purpose of life, under these conditions, would be enlightening.

When we see a beautiful rose bush climbing up the walls of a garden, perfuming the air and charming the eye, we do not ask its purpose, nor assert that its being has a hidden meaning. The rose is sufficient in itself, and, moreover, it is content to bloom as one of God's loveliest creations; to put forth its most delicate beauty without reference to its future state. Who stops to consider the rose as the mere agent of some other, perhaps higher, form of life?

Or who conceives its sole purpose to be the creation of seeds that other roses may bloom?

Superficial thinking always tends to confuse a process or an object with its by-products. Why do we need to think that man has a purpose foreign to his own mortal nature? Can we not find a partial answer to the questionings of ages in the elemental thought that the *purpose of life is living*; that man exists for himself and is his own excuse for being? To come to any other conclusion is to make man—who is an eternal entity, as even God himself—subservient to some cause, or a slave to some superior being. Man is not a mere tool to bring about the glory of anyone, not even the Deity whom he worships. He has an individual destiny which God not only recognizes, but promotes, giving wise counsel and showing the way to the fuller life, but leaving man to the freedom of his will. Life itself is the object of humanity and not merely the means to an end. The purpose of man is to live.

Life is an eternal stream, beginning in the distant past and going on and on into the infinite future. The spirit of man is co-existent with God. Do not the scriptures tell us that in the beginning God found himself in the midst of intelligent entities, and, being the most intelligent, became their leader? How then can there be anything in this life, or anything in our conception of heaven or hell, that transcends the importance of *living*? Man was created that he might be, and he reaches the fullest measure of his being when he lives most abundantly.

There is a philosophy, springing perhaps from the apparent futility of a single individual's efforts in the world, that man's primary function is to grow to maturity and reproduce his kind, that the continuity of the race may be maintained. Humanity must be perpetuated, but if life were nothing more than reproduction there are many honest souls who would find it difficult indeed to think of living as worth-while at all. If there is no purpose in living, why should people go on bringing other individuals into purposeless being? What would be the use of human striving? The answer must be that man comes into the world for the sake of his own life, his own development, and that the service he renders others, such as the discovery of unknown truth, or the begetting of children, is a by-product of his own growth. Only when man comes to realize that his own achievements, his personal career, his individual experience and salvation transcend, for him, all else in the world, will he be able to visualize the purpose of his own being. Only then will he be able to enter upon his greatest service to humanity, which is the contribution of an enlightened and noble character. For life can

scarcely be said to have a purpose, unless it be the advancement in knowledge and happiness, the exaltation, of those who live.

Other people recognize life as its own objective, but fail to comprehend the importance of the here and now of existence. It is a universal illusion that the past was happy and blessed. But perhaps this mellowing of the memory by time is no more widespread than the illusory conception of the future as a period of unconditional happiness and attainment. Nothing is more true than out of the past the present is fashioned, and that out of the present the future will evolve. The past is gone. Today we are as we are and no power in the world, demoniac or divine, can change the fact. Tomorrow we have not, because it is still beyond our grasp, and our failures of today may forever unfit us for the opportunities of days yet to be. Can we depend upon anything as a working basis but the here and now?

Since the past is gone and the future is almost wholly dependent on the present, there seems to be no foundation to the belief that this life is nothing more than a probationary state to prepare human beings for a future of inactive bliss. To use the commonplace comparison, all life may be considered a school wherein the lessons of achievement are learned or the habits of shirking are acquired. But should we regard this teaching process as an earthly punishment—an inferior state of being, subordinated to the future and designed only to try mankind with temptations of the flesh? As long as we entertain hopes of progress the business of learning must go on. The man who shrinks from the experiences of mortal life and dreams of a hereafter of peace in which there will be nothing to do but enjoy the rewards of past righteousness, is as deluded as the man who expects to find greater satisfaction in the idle dissipation of wealth than he found in active creation of it.

Experience in the world brings understanding that growth comes out of adversity, and that knowledge is born of an earnest struggle with ignorance. In the light of the ideal of eternal progression, how can we hope, or even wish, to escape from a state of being that is beset with problems and that requires of us honest toil and diligent thought? Learning is living. Because we have opportunity to learn so much in this life, to apply our knowledge and skill in so many thousands of constructive projects, this mortal stage of the eternal span of time should be rich in the joys of living and the rewards of achievement. Today is as much a part of life as any day that shall rise on our horizons, mortal or immortal. We live by the day that is within our grasp. Plans, resolutions, hopes even, that are not based on what we are today are as unavailing as

the fancies of an idle school boy who dreams himself a prince of world renown. Life becomes real only as it is lived, and can be considered worth-while only in proportion to its ultimate yield of satisfaction and achievement.

If this be true then what may be considered the relation of religion to life? Attention has recently been forcefully directed to this problem by a thinker, who is not a member of the Church of Jesus Christ of Latter-day Saints, but who has paid the Church one of the greatest compliments that has ever come from an impartial investigator. Dr. Max Haenle, chairman of the Department of Economics of the University of Erlangen, Germany, made the pronouncement after months of study here that "Mormonism" is, more than any other religious system that he has had occasion to study, a religion of life.

The statement was made in a public address at the University of Utah and supported by a wealth of detail. The distinguished economist and sociologist found proof for his view in the L. D. S. missionary system, the Church plan of cooperative business, in the lack of professional priests, in the "Mormon" educational system and in the Word of Wisdom. After studying economic conditions in Utah for three months, as influenced by the L. D. S. Church, Dr. Haenle went to Samoa and Hawaii to note the effect of "Mormon" teachings on the natives of those islands. For the natives who live comparatively simple lives as well as for the more intellectual peoples of this western civilization, he found "Mormonism" to be the most "practical" religion.

The very fact that Dr. Haenle is so enthusiastic about finding the Gospel as taught by the Latter-day Saints a "religion of life" indicates that the religions of the world in general have wandered away from the practical application of their teachings to daily living. The doctrines of Christ have become, for them, no longer rules of conduct, but a system of philosophy, and religion has evolved into speculation on past and future existence, more than training for life that lies immediately before us.

What should religion be if not a plan of living the fuller life, and why should we concern ourselves with it in this world if it does not give us greater insight into the problems and opportunities that we meet with here? If it has no purpose but the exaltation of man in some future estate, why not leave the divine plan for presentation to him when he is able to comprehend and make use of it? The scriptures tell us that it was God's plan that the spirits of men should come to this earth and experience mortality. The Lord wished it and the unembodied spirits wished it because it is the way of life. The plan which is known as the Gospel was then perfected

for the specific purpose of directing man in this new experience. It was presented and carried into effect by Christ that man might live more fully in his new earthly environment, and out of that abundance of living, gain exaltation. It is obvious, then, that the Gospel was devised to serve our needs in mortality. What of the future? Again let us say that it is a product woven from the thought, the toil and the faithfulness of the present. Let the future bide its time. An intelligent view of the situation would anticipate greater light than we now have and more complete truth for the guidance of man in his post-mortal experience.

Judged from this standpoint and according to the rating of Dr. Haenle, "Mormonism" has the foremost position among the religious systems of the world in its actual value to mankind. Other religious bodies, as for example the Hindus or the Catholics, have more complete systems of philosophy and ceremony. But, as Dr. Haenle points out, a religion that is over-developed in its philosophy is in danger of not being understood by the masses, and one over-stocked with ceremony is on the way toward loss of simple truth and positive action. The German professor found that the "Mormons" have, in spite of their brief history and the many obstacles that have stood in their way, performed "an achievement of civilization and culture which is unsurpassed," and that "'Mormon' morality has produced an economic type of man of the highest kind." The fruits of the Gospel are to be found, not in profound volumes of divine philosophy, but in the characters of men and women who have been touched by its influence and in lives that have been made joyous and noble.

From the earliest history of the Church the temporal welfare of its people has been ingeniously connected with their spiritual development. Although definite and unequivocal in its teachings, the Church has never been a rigorous system into which every individual must be cramped for the glorification of the system. Instead, it has offered a plan divinely instituted for the purpose of helping man more fully to develop his personality. It has work for every member, cultivation for every talent. The strength of "Mormonism" lies in the fact that everyone who believes is called upon to manifest his faith in active service. The Church will never face the danger of falling into a spirit of world negation, Dr. Haenle believes, because its leaders are also men of temporal affairs, and its non-professional Priesthood will always maintain the necessary contact with daily life.

Living in a world of material things, it is impossible, even if it were desirable, for man to withdraw his whole attention from them.

Is it not the experience of a material environment for which we came here? How narrow then must be the religion which recognizes only the spiritual side of life! What would we think of the efficiency of a system which would connect a dozen wires with our office and give us a telephone that could be contacted with but one of them? The aim of the Latter-day Saints is to make the Gospel vital in business, industry, leisure time, recreation, as well as in religious services and the giving of charity. The organization abounds in facilities to reach man in every function of life, to develop him physically, morally, intellectually and in spiritual things.

Dr. Haenle found that "no other church knows such an ideal institution which is at the same time of as great practical value as the 'Mormon' mission." He likewise found the cooperative attitude of the "Mormons" to be a classical example of the inter-relation between religion and economics. The meaning of these findings, which have been here touched upon only in brief, was crystalized in a single sentence by the distinguished professor when he declared that he loves to be in Utah, and gave as his reason: "My 'Mormon' friends have a deeper conception of that entity which we call human life than the average American."

Such words should be full of significance for the Latter-day Saint, and full of interest for all who claim to be seeking life in the fullest conception of the term. Life is supreme to all, and any system which tends to make it more intelligible, its achievements greater and its joys more complete and enduring, should arrest the attention and command the respect of every human being. Dr. Haenle is a student of life as well as of economics. Being an adherent of another Christian church far more powerful in membership than the Church of Jesus Christ, he has viewed the workings of "Mormonism" with impartial eyes, and found the real genius and greatness of this much-misunderstood Gospel.

"It has always been the noblest aim and task of the truly cultured man," he concluded, "to find a real unity in the multiplicity and diversity of life; and this endeavor, which goes like a silver thread through all the history of the 'Mormons,' has been to me, during my stay in Utah, not only a scientific inspiration, but it has also—and this is much more important—enriched my life beyond measure from a purely human point of view."

# How Parents Can Educate Themselves

BY B. L. RICHARDS, PROFESSOR OF BOTANY UTAH AGRICULTURAL COLLEGE

THIS discussion is by a parent just beginning his education in the "Science of Home-Making." In fact, I wish to make it clear from the outset that my principal excuse for venturing into the field of parental education is that vital interest which I have in four husky youngsters now presenting problems far faster than solutions appear. Might I not, therefore, characterize this brief discussion as a cry for help—help to cut my way through an unending maze of human problems imposed on parents by a rapidly changing world?

If there be elements of hope suggested in this brief contribution, to our program it must be in the form of the research methods which were employed by a group of parents interested in educating themselves in the business of home-making, and possibly a few conclusions which they have reached. Even in these, far more questions will be raised than answered.

Probably the title, "How Parents Can Educate Themselves," offers a starting point. There exists a fundamental distinction between learning and education. Learning is accumulated information from without, education is growth by activity from within. One may become tremendously learned, even to the extent of specialization, but to become educated requires actual growth by activity into the business for which one receives training.

All education is, therefore, self-education, and fortunate is even the specialist who, having a laboratory at home, may become educated in the business of home-making. Even so, his would better be an open mind. The position in which the parent in our present civilization finds himself is not a simple one.

Imagine, 1928 and a parent! Students of various phases of home life maintain that we as parents have failed, and miserably. The juvenile judges and their co-workers lay juvenile delinquency at our door; educators generally insist that we have shifted the responsibility of child's care in education to the school, and the religionists see in our homes the disappearance of discipline and with it the hold of the church on the young. No discipline, no spirituality; "The home but a place in which to eat and sleep." Such is the indictment against the modern home and modern parents.

It is true; the home does fall short of its real function. It has, in general, failed to adapt itself to a complex and changing world and has, to a certain extent, become a drag on our civilization. But

does the responsibility for such conditions rest wholly with parents? As parents, certainly we are willing to bear our share of blame for such a condition; but such an admission does not explain and scarcely aids in the solution.

It must be recognized that numerous forces have been in operation to which parents have, to a certain extent, become victims, and to this extent are not causal agents. Much of the trouble lies in the fact that such vital forces as education, religion, etc., have been too completely separated from the homes; have become definitely institutionalized, and that billions of dollars and the finest brain-power in the world have been employed toward the perfection of the institutions in which they function. In fact, the school, the church, commercialized recreational centers, and similar institutions, because of their perfection and because of their professional connection and money-making powers, have become in themselves objects of worship.

The home, on the other hand, has been neglected; has not adjusted itself to the advance of civilization and lags far in the rear. It is entirely within the realm of truth to say that the home has been exploited for institutional maintenance of other types. In this sense the educator, the religionist, the politician, the profiteer in recreation, and the business promoter, have all been factors in staying the progress of the home and have contributed in a definite way to its exploitation, if not its undoing. Even now there are those in these groups who turn their attention to the home essentially because its lag threatens certain institutional perfection.

Be this as it may, there are those who, through the mist of our commercial age, see the child and humanity; see the home as the most natural and possibly the most fundamental educational unit. They maintain that the vital factors in the home must be salvaged, and that upon these factors as a foundation the greater home of the future must be built. In this vision alone lies hope.

Agencies turning their attention to the problem of the home are now rapidly increasing. Teaching and research, professorship and scholarships, are rapidly becoming established. Child-study associations of various sorts have contributed and are now pointing the direction. Psychiatric and mental hygiene clinics, together with the juvenile courts, likewise mete out their instructions to parents. Likewise, home economic departments stand ready with their perfected mechanics; a few have discovered the child. Again, we are informed that ten years will be added to the human life and a much higher degree of human efficiency result, if the information regarding health now known to physicians and pediatricians could be put into practice in the home.

From all this activity flows the usual mass of written volumes; libraries grow, outlines become perfected, and occasionally course work is instituted. Information and learning rapidly accumulate, solutions are offered. But from above all the babel of "Lo, here the way," and "Lo, there," comes the one supreme cry: *How can this accumulated knowledge be made functional in better homes for a better humanity?* In other words, how can we educate the key-man in the situation—the parent? As yet, before it all, he stands bewildered, willing but helpless.

How to convert this rapidly accumulating mass of information into a comprehensive, progressive, and effective program of home administration, looking toward the full expression of family life is the outstanding problem facing the American people, and especially the parent of today.

To begin with, as parents, we must accept our homes as they are, our children as we have them, ourselves as potential teachers and administrators. Now with the professional aid and written helps which are at our disposal, how can we as parents prepare ourselves and do our job? What is our program?

In my further discussion of this problem I shall avoid theory and resort to a simple detailing of how one group of interested and sincere parents approached the task of preparing themselves to function more efficiently as parents. This problem was undertaken in Logan, Utah, by a group of parents of mixed professions.

A desire to improve our own homes provided the motive for the research activities which have now extended over a period of two and one-half years. The attack has been largely from the experimental angle, and in these experiments the home with its children has provided the laboratory. Literature, professional workers, and other aids have been kept well in the background and used only when needed in the solving of particular problems. Activity in the home has been, throughout, the basis of our program.

Through consistent and extended effort, a definite vision of the possibilities of the home has resulted, a portrayal of which is obviously beyond the scope and possibilities of this paper. However, the length of time through which their experiments have been extended must be kept in mind throughout the discussion. At best I can but indicate in the very briefest way our objectives, methods and procedure, and possibly some of the results.

With the group organized and finally with the self-imposed and specific task of making our homes function on a higher plane, we next faced the problem of how to accomplish our objective.

Our first step consisted of a study of all the available programs and courses offered or suggested by various universities, colleges,

child-study associations, child clinics, churches, and books dealing with problems of parental education. This study disclosed the fact that most of these programs emphasized the child, if normal, as an isolated individual or as a member of artificial groups. Others outlined studies of the abnormal, delinquent, or unadjusted child, equally isolated. Pre-school child, youth, adolescent, etc., in their various phases also received attention. None of the programs, texts, etc., examined took the normal child, the adolescent or the adult, individually or as group, and placed them in their normal home environment and studied their reaction in that group with the idea of determining how such a body as the family should be administered so as to create conditions for maximum growth of every member therein. Not a single outline, program, or text was found dealing specifically with the big problems of home administration; none offered specific directions.

As ambitious as the program might appear, this little group, as a result of its analysis, launched out in an experimental way to determine for themselves just what those fundamental principles underlying the successful administration of their homes might be. The way has been long and fraught with difficulties; many times we have been baffled, sometimes discouraged; but results so far have justified our efforts. A number of homes have been completely changed and placed on a far higher plane than they occupied before the effort.

At the outset, the group was forced to face three very simple but significant questions: (1) What do we wish to accomplish, or just why are we maintaining homes? Specifically, what are our objectives? (2) What are the educational materials available to us in our homes for accomplishing these objectives? (3) What methods must be employed in the use of this material in reaching our objectives?

### OBJECTIVES OF THE HOME

It early became evident to the group that the principles involved in administration of any institution depended entirely upon the type of institution to be administered, and that type is but a function of the objectives sought. A determination, therefore, of just what we wished to make of our homes became a starting point. Considerable discussion led to the conclusion that our homes should function essentially as educational institutions with their prime objective the development of the highest type of manhood and womanhood. So general an ideal, however, could not function as a daily guide or as a basis for specific projects. An analysis of the essential elements of manhood and womanhood, in other words, character, did provide this desired basis, and as a result it was felt by all that if the home

functions effectively as an educational unit, with character formation as its ultimate objective, it must give to every member the following:

1. A strong body, a high degree of vigor and vitality, proper motor reactions, posture, carriage, etc., and protection against physical abuses.
2. A keen reaction of the senses.
3. Balanced yet intensified emotional reactions in training of likes and dislikes (power to select values).
4. Habits of personal hygiene, neatness, cleanliness, and temperance.
5. An appreciation of work as a basis for successful life.
6. Adequate recreation.
7. Proper habits of study, training in thinking, and an appreciation of solitude.
8. A keen appreciation of the value of time and its effective use.
9. Habits and power of concentration.
10. The instruments of thought, (vocabulary), habits of speech, love of books, literary taste, etc.
11. The habit of cooperation.
12. The habit of and ability to assume responsibility and of rendering service.
13. High standard of moral conduct in speech, in thought, in social and commercial relations.
14. A concept and appreciation of personal values and a consideration for others and their rights.
15. A social consciousness of the home and its members (a home group loyalty).
16. Ability to participate and cooperate in home and community life.
17. Fundamental knowledge of sex and the laws of reproduction.
18. A fundamental knowledge of the laws of heredity and their relation to race betterment.
19. Appreciation of importance and relative value of the various social institutions—church, school, local, state and Federal government.
20. An appreciation of economic values and the function of money as a means of life.
21. Respect for properly constituted authority, for law, for old age, and for things sacred.
22. A concept of God as a directive and benevolent force in the world, and an abiding faith in Jesus Christ and his mission.
23. Appreciation of marriage and the rearing of a family as the source of spiritual insight, inspiration and development.

These objectives, one at a time, provided the basis for definite projects on which the parents worked in their homes. In presenting this group of objectives, however, no claim is made for completeness, nor is an attempt made to present them in order of relative importance. They are simply statements of what we, in our own homes, were determined if possible to accomplish.

#### EDUCATIONAL MATERIALS IN THE HOME

Just what were the materials in the home or presented by society to the home available to every parent with which to achieve these objectives provided our second real problem. Only the most meager suggestions of such character-forming material could be gleaned from

the literature dealing with the home and parental education. The question, however, was so immediate and pressing that groups of parents started vigorously to work on various phases of the problem, and as a result a rather extensive, yet incomplete, inventory of the character-building materials and activities available in our homes resulted. This inventory not only provided material for immediate use but, most important of all, helped to develop an attitude on the part of the parents toward the home. Never before had we realized the richness as well as the limitations of our homes as we were then maintaining them. A listing of materials as inventoried is beyond the scope of this paper.

Two examples of the use of this material as it might be employed in working out the various objectives will suffice. Objectives 8 and 20 best serve our purpose.

Objective 8 states: "It is the business of the home to give to every child a clear concept of the value of time." A few of the character-forming materials and activities in the home available to parents are listed in part as follows:

1. Rising in the morning (child).
2. Dressing and toilet activities.
3. Work to be performed by the child.
4. General home and individual schedule.
5. Breakfast.
6. Time for preparing for school.
7. Time required in going to and from school.
8. General family discussions.
9. Biographical features or stories emphasizing value of time in achievements.
10. Competition within the group.
11. Natural rewards for work quickly and efficiently done.
12. Time for study, etc.

The following shows the use of part of this material by a girl of nine, before and after the operation of a definite schedule on time use. It must be kept in mind, however, that this was a self-imposed schedule, stimulated through the operation of the "home council"—a feature in method to be discussed later:

*Employment of Time Before the Institution of Her Schedule*

For getting out of bed . . . . .	15-25	minutes
For dressing . . . . .	15-30	"
For toilet activities . . . . .	10-15	"
For help before breakfast . . . . .	?	
For breakfast (sometimes while on way to school) . . . . .	3-5	"
For study . . . . .	?	
For help with work . . . . .	0-10	"
For getting ready for school . . . . .	5-10	"
For getting to school . . . . .	5	and usually late

Each morning was characterized by parental nagging, and the child started the day in a state of spiritual and mental depression.

*Time as Employed After Three Weeks of Schedule Operation (Self-imposed)*

For getting out of bed	1 minute
For dressing (established by competition with her own record)	5-7 minutes
For toilet activities	15 "
For help before breakfast	20 "
For breakfast	20 "
For help in home or for study	30 "
For preparation for school	10 "
For going to school	15 "

The child started to school with a mother's kiss and prayer. The effect on the child's reaction and attitude in school was so profound as to stimulate investigation by teachers. Nor was this all, the whole atmosphere of the home life was as completely changed as was the life of the nine-year-old daughter. So many elements of character are involved in these early-morning operations that the child's whole future may be made or unmade by the way this  $1\frac{1}{2}$  hours is used in the home. Such material is available to every parent.

Objective 20: "It is the function of the home to give to the child a clear concept of economic values and of money as a means of life."

*Material in the Home*

1. Child's own needs and desires.	6. Cooperative projects for increasing family income.
2. Family expenditures (family budget)	7. Cooperative purchases.
3. Child's personal expenditures.	8. Biographies of successful men.
4. Family income.	9. Cost of home and home equipment.
5. Example in use of money by parents, relatives, and neighbors.	10. Home improvement program.

*Material Offered by Society*

1. Charities.	3. Taxes.
2. Public contributions, churches, Red Cross, etc.	4. Public finance, waste projects.
	5. School supplies and equipment, etc.

Although these are but simple every-day relations and activities, yet, after all, they provide the basic material for use in establishing an appreciation of economic values. Neglect in their uses results in wasted materials and opportunities for character formation which must be the by-product of such activities. The father, for example, who reaches in his pocket and thoughtlessly doles out a dollar for the Red Cross has wasted one of his rarest opportunities for the education of his child. Again, the possible educational values of the family budget far outweigh other advantages usually attached to it by those who see only the economic side.

These inventories are far from complete but will serve to suggest our method. Each of the twenty-three objectives, so far as taken up, have been thus analyzed in terms of material available. The problem of material for character education for use in the home and provided by the community presents one of the most fertile fields for research.

### METHODS EMPLOYED

How the child can be brought in contact with this educational material and activities in the home in such a way as to reach the various objectives for which the home must strive is the one most difficult problem, and, as previously stated, forms essentially the big field of home administration. It was in this particular phase of our work that we obtained the least help from the various external aids such as books, outlines, and professional leaders. Helpful hints, however, were found which greatly affected our progress. Our attack on the problem of method was largely experimental.

The sequence of events resulting from our experiments on the eighth objective, "The time element in the home," will best serve to illustrate our procedure. How to give the child, all members of the home, in fact, a clear concept of the value and importance of time provided our administrative problem. To be brief, the group in our first discussion of the question decided upon time schedules as a starting point. Each member left the group discussion enthusiastic and with a determination to perfect a workable schedule. One week later they returned, a wiser and a much less enthusiastic group. For the first time we were brought face to face with the fact that our study group was composed largely of but one member, usually the mother, of the parental force of each home.

Facing the problems of home reconstruction, starting with the time schedule, the active and enthusiastic member frequently met with indifference, coldness, and even active opposition from the other parent. The absolute necessity of cooperative activity on the part of both the directors of the home in taking the first step in reconstruction came as a startling revelation and offered the first problem for solution in our climb toward home improvement. Weeks of hard work, study, planning, and persuasion resulted in two fundamental steps forward: (1) Our group membership increased, two parents from each home now appearing. (2) The two parents of each home decided to set aside a definite period (daily or a certain number of periods each week) to study together (let us emphasize the word "*together*") the business of home-making. The greatest business in the world, "home-making," was to be studied for a definite period (daily or semi-weekly) by the two directors of that business. Books, outlines, and specialists began to have a place in our program.

As a group of cooperative parents, we now renewed our attack on the time schedule. Beautiful schedules resulted, scientific schedules, inhuman cold-blooded schedules, dead bookish things, worked out cooperatively by parents. Figuratively, with these perfect instruments, we marched into our homes with orders for all members of the family to fall in line. Three weeks later our attacking forces rallied behind our ramparts—beaten, discouraged, and some in open rebellion, ready to surrender. Our schedules, our perfect instruments of time regulation had failed.

A study of our attempts clearly revealed two things: (1) That in the construction of our schedules the children had not been consulted, or at least had not become a factor in its construction; (2) in the operation of the schedule where they were chiefly concerned they were not at all interested—they even rebelled. Such was the fate of our first attempt, and such has been the fate of other attempts of schools, of churches, and of specialists to introduce time schedules into the home.

The way out was not clear. Yet, we had dedicated ourselves to the problem of making our homes better, and the time element was important. Surely there was some solution.

Strongly opposed by the "populace," we, the "ruling class," began the study of how we might put our plans in operation. After repeated trials and group discussions, a system of democratic operation both in schedule planning, and schedule execution appeared our only solution. For the first time we were forced to see clearly the advance of democracy in society with which the home had not kept pace. The autocracy of our homes had received its first, and some even dared hope, its mortal blow.

A system of democracy, however, with its machinery for the administration of the home did not appear a simple problem. Nevertheless, our repeated experiments with the time element resulted in the establishment in each family of what we chose to term a "family council"—our second step forward in the business of home administration. This consisted in setting aside a specific time when all members of the family could meet and solve jointly the family problems.

In this council all the cards are laid on the table—the work to be done, the money to be spent, the pleasures to be sought, and the standards to be maintained. It becomes a sacred hour for mutually solving the problems of living together. Further, in such a family council, the objectives of the home formulated by the parents are placed before all the members of the family and what were the objectives of the parents to give gradually, become the objectives of the child to acquire. The child then becomes a directive, not a

directed force; and he gladly assumes responsibility as a member of the group in which he finds himself on equal footing. A keener sense of honor, a greater family loyalty, and a democratic expression of life in its highest refinements becomes a portion of the child's life.

Such democracy, as is exhibited by the operation of the family council, makes possible the joint development of ideals, purposes, plans, methods, and most important of all, compelling enterprises which are accepted by all members of the group. Quickly the problems of discipline give way before the practice of such democracy in the home.

With the operation of the family council the parent becomes a true leader and a true educator. To dictate in the old way is no longer his prerogative. His powers to lead, to guide, and to love, are put to the supreme test.

As a result of two and one-half years of study and experimental efforts, this small group of parents have been forced to a few conclusions which they hold as fundamental to effective home-functioning:

1. That the rearing of children fitted to live effectively and fully their lives in society is the highest function of the home.
2. That this effective type of home-functioning is possible only where clear-cut objectives are so formed as to stimulate and direct effort toward character formation and finally as to provide a basis for equating results.
3. That the education of children for effective family and community life is largely contingent upon the discovery, the proper evaluation and the use of the educational material provided in the home and to the home by society.
4. That while detail of methods may vary; nevertheless, the spirit of democracy must pervade the whole system of home administration. The child as a directive force in the home must be allowed to grow into responsibility by exercising the functions encouraging such responsibility. Thus, for example, he learns home finance by participating in the business of home financing; just so he learns home administration by aiding in the actual problems of home administration. The home thus organized offers the one fundamental institution for pre-parental education as also for laying the foundation of effective citizenship.

5. That the full expression of the home in its climb toward the highest objectives can be obtained only by cooperative effort on the part of both parents, the father and the mother. This demands systematic study together of the business of home-making.

The method employed in our group studies recognized the intimacy and the delicacy of the family circle as well as the danger of

the abnormal expression resulting from the introduction of foreign elements necessary for study. Nevertheless, it makes possible the study of the family in action by providing a definite, progressive, and constructive program of activity and by using the parent in the homes through whom the reactions of the family group may be expressed. By the proper direction of study group, the activities of a large number of homes may be studied. The method is equally applicable for the study of an individual home by the parents themselves.

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## HOME

You buy or build a beautiful house; you furnish it with all the elegant things that money can procure, yet it is not a home. The only place that is a home is the place where the Head of the House tells the Heart of the House, how fast the grain grows, how the farm is all in good repair, how much his business has increased in the past year.

The only place that is home is the place where the Heart of the House tells the Head of the House that Tommy has lost his first tooth, that baby Sue's plump little toes have pushed through the front window of her last new shoes, that the flour bin is empty and the syrup jug dry.

Life is not all a gay romance. It is a tremendous reality. The man and woman who make a home together must be of understanding natures; they must be truthful, cheerful and sympathetic. Orange blossoms fade, their fragrance dies, but where the Head and the Heart of the House meet fortune's frown together where the hearth-fire burns brightly; where there are shadows of children's play upon the walls; where affections are genuine with no decay and no deceit, that habitation, be it a cottage on the boulevard, a mansion on the hills, or a weathered farm house nestling in a valley and shut in from the outside world, that habitation is a real HOME

*San Diego, Calif.*

D. C. RETSLOFF

## WHEN YOU ARE EIGHTY

If the years before have been lived aright,  
Your legs will be nimble, your eyes will be bright,  
And you will be loved, though your hair may be white,  
When you are eighty.

But should it be, you are faded and worn  
By battles you've fought and the burdens you've borne,  
By a smile you'll win more than by looking forlorn,  
When you are eighty.

If you plant with care and good seed you sow,  
You'll have pleasure ahead in the crops that grow.  
The things I am telling you are things I know,  
Because I am eighty.

*Sawtelle, Calif.*

PETER GOTTFREDSON

# Who They Are

BY KENNETH BENNION

HIGH school students have been so thoroughly psychoanalyzed during recent years that they have all been classified and pigeon-holed. Every action, reaction, and impulse, from adolescence to matriculation, have been blue-printed and tabulated for future reference and guidance. All the teacher has to do is familiarize himself with a twenty-five-foot shelf of high-priced books, and then, according to directions, apply certain stimuli in psychological sequence to the pubescent minds before him, and watch the required development take place according to schedule. A very simple process!

The trouble is, the pupils won't stay classified. They shift around, mentally and otherwise, and upset the whole scheme. "The psychology of the typical Lincoln county high school student" worked well as a guide last year, but this year the typical student quit school and got a job, so now a new book has to be written. It will deal with recent reorganizations in the field of secondary educational psychology, and its real purpose will be to enable another promising young "Ph. D." to make good some of his promises.

All that is very exciting, but the most interesting thing is the fact that every high school student, from the brightest to the dullest, and from the meanest to the prettiest, is absolutely different from any other. Furthermore, every one is an unfathomable being of two distinct personalities: the one put on in class, and the one worn out of school hours. It is important that a teacher become acquainted with both, if he would apply his carefully prepared stimuli with any degree of success.

One method of thus becoming acquainted with the pupils is to have them write brief autobiographies. Such an assignment is sure to be one of the most interesting and profitable of the entire year. The following extracts have been taken from a set of papers entitled "Who I am."

This young fellow was a "typical" teacher's pest. He just wouldn't be quiet and look interested. He spent most of the hour winding his watch and sighing heavily.

"I was born Sept. 28, 1927, the middle one of six children. I lived with my folks in a little town in southern Idaho. It wasn't a very big town so there wasn't much excitement. About all us kids ever did was shoot spuds [sparrows] off the stores on Main street, and all we ever went to was Sunday School. One day we went on a camping trip in the mountains. My sister was driving Old Faithful—it used to

go a little while every hour—, and pretty soon she came to a cow in the road. She yelled, 'Shoo!' but the cow didn't. Well, after we bent the fenders back off the wheels, we went on up to the camp. While the others were getting dinner ready I decided to climb a mountain. After awhile I came to a high cliff and it took me about an hour to climb up it. Just as I got to the top a rattlesnake struck me on the leg. I jumped back and fell clear to the bottom of the cliff. I ran all the way to camp, expecting to drop dead every minute. When I got there I found I had my boots on. The snake hadn't bitten me at all.

"That night I found a beetle in my bed so I took the '22' and shot it."

This "ground hog" is an easy-going, good-natured student, unless someone musses up his long, black, polished hair. He talks earnestly with his "girl friend," and then looks up in hurt innocence when the teacher calls him for it:

"I was born in Salt Lake City on the second day of February, or 'ground hog day.' My childhood was a dirty one because I was always playing in the mud and getting into mischief. I hated school but after two or three years I settled down to work. I have a high ideal to be a great man, but I have been trusting it to luck. The one big thing in my life now is to have a good time while I'm young. I am called a sheik, but I don't know why. My father is general manager of a supply company, and after school and on Saturdays I am the general nuisance."

A dark-eyed Canadian girl writes this one. If the friend from home is wise, he will come again, and often.

"I was born in a little village high up in the mountains of Canada. It is really a very magnificent little place, with its stately old trees and sparkling mountain streams. There are also pretty cottages with green lawns and flower beds. To me it is all very wonderful, but perhaps its description doesn't appeal to anyone else. You see, I lived there for nearly sixteen years, and I grew to love it. I'll always be a Canadian in my feelings, I have to study hard and rush from class to class or I get lonesome. I miss my old friends so much that if it weren't for school I believe I should take the first train home tomorrow. One of my friends came down to see me this summer and wanted me to return with him; but I am determined to finish my school before we—well, before I go back."

Cremona is like her theme. There is an occasional suggestion of pathos and tragedy, but it is immediately washed out in a deluge of whole-hearted gaiety.

"My name is Cremona Peffin. Now laugh at that if you dare! I have had a very interesting life, and now in my old age I take my pen in hand to tell you, a mere man, all about it. My father is George Peffin, my mother is dead and I have a stepmother. I live with my grandfather.

"After my mother died I lived for thirteen years with my grandparents. Then my daddy came home from South America, where he had been working, and brought me a brand new mother. I was rather pleased and went with them to Canada and then to South America. It was a wonderful experience, and I enjoyed my trip, of a year, immensely. Daddy finally decided I might better complete my education, so I packed my little hat and powder puff and came back to the States.

"I went to school for a year and a half, and then my appendix decided it would give me some trouble. For a while I debated whether I should pass on or stay awhile and

bother the world. I finally decided on the latter, and here I am.

"Many times you will hear me groan under the load of a heavy assignment, but, like a martyr, I will struggle bravely through it. I have the record of never having been unprepared in English. Ahem! My chief failure is that I can't keep my mouth shut. I often speak out of turn, but I will try and control myself.

"Oh, yes. I have a very nice boy friend."

If this young cosmopolitan were not blessed with a charming sense of humor and a complete lack of conceit, she would be a most disturbing element to her teachers. She knows all about the case of the subject of an infinitive, and international bimetallism. She is well read on more interesting subjects than most teachers have even heard about.

"To the casual observer I am just an average sixteen-year-old girl, maybe a little above average in stupidity and quite a bit below average in looks. Poor, deluded world! How can you know that poetical genius is budding; great inventions that will shock the intellectual world with their brilliance, and great uplifting ideas are stirring in the average mind of that average girl.

"I have claims to almost all quarters of the globe. I'm of English, Welsh, and Irish descent, and was born in Japan of American parents. Some people have been so unwise as to dispute my citizenship in this fair land, but I show my Irish blood and usually get away with the argument.

"I believe in evolution, but not the kind that places my ancestors on the monkey family tree. My ancestors didn't come over on the 'Mayflower,' but I do claim to be a descendent of Eve, although I refuse to believe that my great grandmother was made from a man's rib."

Sometimes teachers think that this boy is utterly hopeless, and then the next day he will rouse himself and surprise them with unmistakable evidences of genuine ability.

"Well, I am just another dumb student, trying to get along in school. I have about seventy-five cents in my pocket at this time and I owe fifty of that. I am absolutely satisfied (for the present). I am going to the school I like best and most of my friends are here, so they are no better off than I am. I am here because my parents compelled me to come. At first I hated it, but there is some good in every necessary evil. I am not very much of a dynamo of ambition, and wouldn't be surprised if you found me unprepared now and then. But take consolation. You will not be the only teacher to find me unprepared. I have a particular and intense hatred for geometry (nasty stuff). It will be the cause of one 'E' on my report card this year. It is my own fault, though. If I would look it straight in the face and dig in I could get it, but it is hard to study when I get home. All the fellows are up on the corner kicking a football around and I forget about lessons until supper time. After supper, there is an interesting article on the library table, or Joe calls around in his 'Lizz.'

"No, I can't get anything done in a study period, either, which is why this theme is a complete failure. A fellow across the table from me is biting his pen. The title of his paper is 'Who I Am,' and he has about four lines written."

This girl is just an alloy,—but true as steel!

"My mother came from Snowflake, and my father is a Frost, but still I am

warm-hearted. My grandparents on mother's side were English and Swedish; on the other hand they were English and Danish. I was born at Chinaman Springs, Navajo Indian Reservation, New Mexico, but I am neither a Chink, Injun, or Mexican. In fact, my ancestors have been in the melting pot so long that I guess I am just an alloy."

This embryo dramatist is a very quiet, hard-working little girl. True to her sex, she wants only one thing, but it turns out to be two.

#### "WHO I AM"

##### Act I

"'It's a girl!' (Father registers disappointment.)

##### Act II (Fifteen years later.)

"A little junior enters this school. She is promising, young, hopeful, with a intelligent cast to her brow. I am she. Reading is my favorite occupation. I read everything from dime novels up. I even read my school books. I have one bad habit. I chew gum. 'Stounding though the fact may seem, when I was a baby I was very beautiful. But that was a long time ago and doesn't help much now.

"I am not positive what line of work I shall follow up, but I think I shall be a nurse. Of one thing I am certain, and that is I want to have a profession and get married. Then if I have lots of money I want to travel and have plenty of pretty clothes."

At eleven months, this student astonished the neighborhood by her physical accomplishments. At sixteen, she is a poet. What next?

"I had done it! I had actually done it! Imagine me doing a wonderful thing like that! My mother and father watched me do it with amazement and happiness on their faces. The neighbors' children began to scream and laugh at me and their mothers came out to see what had happened. How could a little girl like me do such a thing? I did it once, then turned around and did it over again. I had stepped over the hose, the long, black hose lying on the front lawn.

"That was my first great adventure. I am now sixteen years old, and therefore get a kick out of life. I don't like to stay home any more than I can help, although no home could be more pleasant than mine. I like the canyons very much, but most of all I like the desert, where there is nothing but cactus and sand everywhere. I like horse-back riding, tennis, hiking, dancing, etc., and I like to write poetry. Several of my poems have already been published."

Elaine also writes poetry, and short stories, but she has never written anything more romantic than this little story of her life.

"I am just the ordinary girl with the ordinary face and mind of any girl my age. Perhaps there is something extraordinary about my ideals and ambitions but I shan't bore you with details.

"I was born in a lovely little white-frame house in Oklahoma, but this peaceful existence lasted only a little while. My earliest recollections were in the town of Norton, Texas, where I, the youngest of seven children, could not realize the reason for the tears when my father, an engineer, was killed in a train wreck. The family was sadly broken up, and my poor mother, broken physically and spiritually, as well as financially, moved with her three youngest children to Austin, where she started a boarding house. The war broke out and two of my brothers went. No one knows better than we the bitterness of war. After a year with the two boys somewhere with

the army, and a married girl she knew not where, mother's nerves broke and for years she was an invalid.

"After an eternity the war ended, the boys returned safe, the girl came home a widow, and the family was re-united. Now, mother is in fairly good health, five of her children are here with her, another is coming in the spring, and the seventh, with his wife and three babies, is on a farm in Texas. So, like a piece of fiction, this little autobiography ends with everyone happy."

#### Believe this one or not:

"I was born in a little town in New York called Schenectady. Later my mother and father moved out West and I was left with some relatives who were to take care of me. When at about the age of ten I got tired of going to school and also of the relatives, so I made up my mind to follow my parents.

"I left without telling anybody what I was going to do. I got as far as New York and made up my mind to work in order that I could go farther on my trip. It took about two days to get a job. My clothes were fairly good and this must have made a good impression on some gentlemen because I got a job as errand boy in an office.

"I didn't tell the boss my right address for the simple reason I didn't have one, and for another thing, one night maybe I slept on some porch and another night in some store.

"I worked and traveled for about four months and finally reached my destination. I had quite a bit of experience up to this time and so I found the police headquarters and located my parents."

This dusky maid who has laughing, wistful eyes, is a descendant of royalty. She sings of her native land.

"Somewhere in this world there is a spot so dear to the life and hearts of millions, and so romantic and thrilling to me. There, there is music, love, charm, and allurement. Roam the world as you will, nowhere will you find a more enchanted spot. There, 'every month is the balmy month of May.' There, flowers are always in bloom, and fruits are always in season. There, showers are hailed as 'liquid sunshine,' and triple rainbows illumine the clouds.

"There, too, Nature, though smiling in most parts, can be seen in her angriest moods, belching forth from the bowels of the earth geysers and mountains of liquid flame and lava, from the greatest living volcano in the world.

"And this very descriptive spot, known the world over as the 'Paradise of the Pacific,' do I claim as my home and my native land."

This girl's mind ran to cottages and flower gardens. She became quite absent-minded and used to bring to class a thimble instead of a pencil. When spring came she spent most of the hour watching soft, white clouds drift lazily across a patch of blue sky.

"Every year of my life has been worth more than can be estimated in dollars and cents. The first part of my life was spent in a most beautiful, little country home. A small garden and fruit orchard adorned the south side of our little estate; on the north was a green-latticed playhouse where my sister and I learned the first fundamental principles of housekeeping. A beautiful flower garden and lawn brightened the west, or front, and at the back was the barn, in which lived our faithful cow and horse. In the center of all this stood our five-room, blue-painted home.

Our life here was full of many interesting events. Happy days were spent with our friends and our many pets.

"After we moved to the city, daddy began training me in bookkeeping and clerking, and I also began my musical training, which means so much to me now. These valuable principles taught to me have helped me pay my way through high school. I have worked in business houses during the day and played with a dance orchestra at night. But my work is more of a pleasure to me, as I enjoy every moment of it spent, especially in playing.

"While living in the city I have been very happy. Helen, my best pal and sister, and I have not been lonely for friends as many girls are when moving into a different city. We have been in schools together and 'she has me, and I have her, so everything's gonna be all right.'

"Though my future ideals and dreams are too lofty to tell about in this composition, I will promise to write of them when they are realized."

Poor girl! Instead of a little white cottage and a flower garden, it turned out to be a "kitchen, bedroom, and sink," with disappearing furniture, in a big city. But she says it's just what she wanted, after all, and that she is just too happy for words. Then she looks across at John and—Oh, well! It's none of our business, anyway.

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### MOONRISE

(From the poem "In the Temples of the Great Outdoors")

There where the red dawn floods the skies  
And the last kiss of sunset dies  
A mellow radiance distills,  
Expands and deepens o'er the hills.  
Now, like a blade, a burnished rim  
Breaks o'er the range in shadow dim,  
Emerging 'till a sphere of gold  
Looms over dark Olympus old.  
See, dripping down the dreamy dome,  
Fine fleecy flakes of filmy foam,  
Like kinky curls of hoary hair,  
Enfold her fiery figure fair,  
Intrude upon th' enraptured gaze  
And hold the fluent tongue of praise.  
Up through the cloak of cloud she glides  
And, I suspect, she dreams she hides;  
But, like a tuft of ocean spray,  
The misty mantle melts away,  
And lo, the Venus of the skies  
Draws throbbing night's ten thousand eyes.

THEODORE E. CURTIS

# Native Plants as Friends and Foes

BY J. H. PAUL, PROFESSOR OF NATURAL SCIENCE AT THE  
UNIVERSITY OF UTAH

**T**WO Hundred Rocky Mountain Trees, Shrubs, Soil Makers, Weed Pests, Medicine and Food Plants, Poisons, Forage Species, Hikers' Plagues, Signs of Overgrazing, Ornamental Flowers and Shrubs, Grasses and other Forage Plants—Classified for Ready Identification into

## TWELVE PLANT PROJECTS, FOR CAMPERS, HIKERS, SCOUTMASTERS, AND GIRL LEADERS

Practically all Rocky Mountain plants are important in the lives of men; it is, moreover, a happy circumstance that most of these plants may be learned rather readily at sight. They are more easily remembered when grouped in their human aspects. Recognition is facilitated by the thought of their usefulness to man and by their strongly marked natural characteristics.

Most, perhaps all, conspicuous western flowering plants are either decidedly harmful to man (a small minority of species, however) or they have historical or legendary reputation for usefulness. With these facts added, their study acquires gripping interest for those who would learn of western development and natural resources.

### WHAT IS HEREIN UNDERTAKEN

It is reasonable to expect that the chief plants of the Rocky Mountain region will some day become easy for laymen to identify at sight. Each has strongly marked aspects that reveal its individuality. Each bears marks that indicate its struggle to live under the unusual conditions of western climate, altitude, ruggedness, and other physical conditions that make for sterility. The varying altitude, moisture, shade, exposure, soil content, and the unusual sunshine quality from the high content of ultra violet rays—these and other physical conditions have combined to mark the native Rocky Mountain flora with aspects of fascination.

It is herein proposed to classify the chief Rocky Mountain species into groups related to man's interests, hopes, and fears; and so to indicate and characterize them that they can be learned quickly by the attentive observer. Some of them will need first to be pointed out to the beginner; and a leaf or flower or fruit of each should be preserved; after that, with note book and specimen in hand,

the learner can go it alone, and will soon have a speaking acquaintance with a rich and varied flora that probably has, in any country, few that equal it for variety, beauty, and scientific or practical interest.

#### AN ADVENTURE IN HIKING

In olden times those who would venture forth were wont to "go down to the sea in ships;" in our day and region most of us prefer to go into the canyon by autos; then, if we are scouts, hikers, artists, scientists, or nature lovers, we explore the mountains for birds, plants, insects, rocks, sunsets, landscapes and scenery.

From Big Cottonwood canyon over the high mountains to the head of Mill Creek canyon and thence down to the boy scout Wigwam at Camp Taylor, is a hike worth mentioning.

Butler Fork leads off from the main Big Cottonwood road northward, about seven miles before you reach Brighton. A stream of cold, pure water comes tumbling and foaming down the narrow ravine. The ascent is steep, the trail precarious, the vegetation rich, profuse, varied, and in character sub-alpine. Among the more prominent species are Rocky Mountain juniper, Douglas, white, and alpine firs, Engelmann spruce, birch, alder, mountain ash, maples, willows, aspen, cottonwood; mountain lover, ninebark, honeysuckle, dogwood, native currants and gooseberries; river hollyhocks, *Mertensia* blue bells, fireweeds, carmine *Gilia*s, columbines, clematis, baneberry, silver *Corydalis*, foxgloves, poison hemlock, and many others.

#### PROJECTS REVISED BY EXPERIENCE

Up this breath-taking climb, laden with their kits, blankets, and food, successively streamed various troops of scouts under the Salt Lake Council. Along the east bench boulevard for Big Cottonwood a huge truck would roll out every Tuesday from the Wigwam. From ten to thirty first-class scouts and scoutmasters each time, all eager for the adventure, would make the big tramp. The hiking, cooking, camping, demonstrated which scout could prove himself chief camper; but the main object was to develop the most earnest and efficient observer of nature, who, with suitable prize and honor, was then named chief naturalist.

When we first made out these plant projects, they were like this: "Collect, name, and preserve any three wild flowers, also at least one plant highly useful to man, one generally harmful to man, and one poisonous plant" (with similar projects for birds and insects). At that time we rather had the feeling that we had touched

high water-mark in the realm of nature study for scouts; but several of the fellows, each having collected about 140 species on the trip, were able to complete five projects, while others gained four or three. This was gratifying, and it pointed the way to the projects that follow. They are based upon the thought that three things are of paramount importance in learning a plant (or bird, insect, rock, reptile, or mammal): 1. Its true name. 2. Its chief characteristics, or what it is. 3. Its relation to man, or what it does.

#### THE PLANT PROJECTS IN DETAIL

I. Present seven specimens—the first five and two of the others—of plants that make the real soil for the cultivated crops.

#### THE ROCKY-MOUNTAIN SOIL-MAKERS

Rock lichens—five kinds to be taken from high mountain cliffs, each kind distinguished by its color—red, green, gray, brown, yellow, white, black, blue.

Rock mosses—two kinds, distinguished by color and height.

Alum roots, rock-clinging plants with kidney-shaped leaves—at least two species—distinguished by their red, white, or yellow tiny flowers on long, slender, straight stems.

Rock mat, a flat, mat-like shrub with gray leaves and rose-like, whitish flowers, clinging close to rock surfaces in high mountains (*Pterophyton*.)

Stone crop (*Sedum debile*), small, fleshy, bluish plants under six inches in height, with yellow flowers and growing among the rocks.

How these five groups of plants turn the solid rocks into the best soil, upon which the grain and fruit crops of the valleys depend, is told at some length in the author's *Western Natural Resources*, and need not be re-told here. The following secondary soil-makers in some degree carry further the work begun by the five primary groups:

Western Mountain-lover (*Pachystima*), or mountain hedge—a low, dense, handsome evergreen shrub with oval, fine-toothed leaves under an inch long.

Mountain Spirea, a medium-sized shrub with small, thin leaves, slender branches, and a delicate plume of very small white flowers.

Oregon Grape, or trailing barberry, a ground-clinging, evergreen shrub with rather large, prickly-edged leaves often spotted with rust. It bears clusters of berries that are edible and blue when ripe.

Rocky Mountain Juniper, the well known red cedar of high places. Various plants take minor parts in soil production—a recent discovery, which is rated high as a lesson taught by the observation of nature.

From its wide distribution, another that may contribute to soil-making is the slender-stemmed, currant-leaved, white-flowered shrub called the Ninebark. It is about three feet high, with long branches, and light-colored shreddy bark; leaves rounded, heart-shaped at base, 5-lobed, doubly saw-toothed with rounded teeth, densely covered with minute hairs, and about three inches long; the fruit—dry, hairy seeds enclosed in the calyx lobes—develops into a bell shape. (*Physocarpus*, five species).

## II. Present specimens of any six of the following:

## ALPINE FLORAL BEAUTIES

Name	Leaves	Flowers
Parry's primula.	Large, thick, entire, smooth, basal, with a rank odor.	Large, purple, on long stems.
Globe Flower, <i>Trollius</i> .	Smooth, shining, deeply cut.	Large, white, lily-like.
Caltha, Marsh Marigold.	Smooth, thickish, round or oblong.	White or pink.
Little Red Elephant. <i>Elephantella. Pedicularis.</i>	Fern-like, cut into narrow lobes; basal on stems, upper sessile.	Spike of little red and white. Elephant heads.
Bistort (Polygonum). Spike-flowered Knotweed.	Long, narrow, sheathing the stem, which is jointed.	Rose color or white, in dense spike at top of stem.
Adonis Buttercup.	Twice parted like a bird's foot.	Shining golden.
Cowslip. Shooting Star. <i>Dodecatheon</i> .	Oblong, crowded on root crown, deep green, entire.	Pink, nodding, with yellow beak (stamens).
Douglas Virgin Bower.	Large, twice divided, dark green.	Deep purple bells.
Alpine Jacob's Ladder. <i>Polemonium Viscosum.</i>	Plant 2 to 6 inches high; a mat. Leaves with 30 to 40 leaflets.	Blue, with gold stamens; heavy scented.
Tall Polemoniums.	Tall stems with ladder-like leaves.	Blue or white.
Mat Sweet William. <i>Phlox Caespitosa</i> .	Dense, low mat, with long stems. Leaves narrow, sharp-pointed.	White or light blue, showy.
Alpine Spring Beauty. <i>Claytonia Megarrhiza.</i>	Leaves fleshy, from thick, spindle-shaped root, which goes deep.	Large, profuse, white with pinkish veins.
Gordon's Horkelia. 4 to 8 inches high.	Leaflets in 10 to 20 pairs, each cut into linear lobes.	Yellowish, rose-like, in flat-topped clusters.
Grass of Parnassus. 4 to 8 inches high; in very wet places.	Smooth, entire, from roots, a single, clasping leaf at middle of stem.	Petals white, fringed below the middle; sterile stamens united into a ring.
Fragile Rock Fern. <i>Filix fagilis.</i>	Fronds 5-12 inches long, twice cut into slender lobes.	Spores—brown spots on undersides of fronds. In shade.
Woodsia Rock Fern. <i>Woodsia Scopulina.</i>	Fronds 4 to 8 inches high, in dense masses on exposed rocks.	
Indian Root. <i>Pseudocymopterus.</i> (Medicinal)	Thick, fragrant roots, crowned by thin-cut narrow, carrot-top leaves 4 to 12 inches long.	White or yellow in umbels on stems that rise above the leaves.

A detailed description of these and other alpine plants is given by the author in the *Young Woman's Journal* for August.

That certain trees and shrubs, and even certain grasses and herbs, can prevent floods has been shown by observation. Their propagation along streams and on hillsides might, as they grow, solve the problems of flood prevention in the Rocky Mountains. The following project is therefore of unusual interest and value.

### III. Present leaf specimens of any ten of the following:

#### ROCKY MOUNTAIN FLOOD PREVENTERS

<i>Tree or Shrub (S)</i>	<i>Where Chiefly Found</i>	<i>Rank in Flood Prevention</i>
Western Mt. Lover (S).	Cool hillsides.	First.
Lance-leaf Cottonwood.	Northern canyons.	First.
Fountain Birch.	On canyon streams.	First.
Western Black Willow.	On canyon streams.	First.
Sandbar Willow (S).	In streams or near.	First.
Fragrant Sumach (S).	Near streams.	First.
Watson or other Willows	Near streams.	Second.
Fendler's Wild Rose (S).	Streams, hillsides.	Second.
Nuttall Willow.	Streams, hillsides.	Second.
Dogwood. Kinnikinnick (S).	By streams.	Second.
Twinberry Honeysuckle (S).	By streams.	Second.
Elderberries (S).	Hillsides, streams.	Second.
Western Mt. Ash.	Hillsides, streams.	Second.
Mountain Myrtle (S).	Hillsides, streams.	Second.
All Western Oaks.	Hillsides, streams.	Third.
Mountain Sugar Maple.	Hillsides, streams.	Third.
Dwarf Maple.	High places.	Third.
Siberian Juniper (S).	High places.	Third.
Alpine Fir.	High places.	Third.

### IV. Present leaf specimens of any ten of the following.

#### WESTERN SHRUBS SUITABLE FOR GARDENS

<i>Handsome Native Shrubs</i>	<i>Identified by:</i>
Twinberry Honeysuckle.	Black, twin, bitter berries with red hoods.
Red-osier Dogwood.	Clusters of white or blue berries; red stems.
Elderberry, Blue or Red.	Walnut leaves; blue or red berries.
Fragrant Sumach.	Flat, red, acid berries; 3-lobed leaves.
Walnut-leaf Sumach.	Brown upright clusters of dry berries.
Fendler's Rose.	Tall, often 6 to 8 feet high.
Mountain Lover.	Small shining evergreen; leaves oval.

*Handsome Native Shrubs*

	<i>Identified by</i>
Snowberry.	Pairs of white berries; small, thin leaves.
Western Clematis.	Climber; large purple flowers; virgin bower.
Creosote Bush.	Fern-like leaves, strong scent. Southern.
Indian Arrow Bush.	Straight shoots. Southern leafy shrub.
Golden Rabbit Brush.	Long slender leaves; yellow, rayless fls.
Oregon Grape.	Trailing; leaves prickly; berries blue.
Mountain Myrtle.	Thick, dark green, varnished leaves.
Rocky Mt. Juniper.	Cedar with bark in scales, not strips.

Oaks, Sages, Willows, Currant, Gooseberries, and Southern Ash, Manzanita, and Trumpet Willow are other species that thrive in cultivation.

## V. Present leaf or wood specimens of any ten of the following:

## WESTERN TIMBER AND FUEL WOOD

<i>Name of Tree</i>	<i>Striking Features for Identification.</i>	<i>Used Chiefly For:</i>
Douglas Fir.	Cone scales with 3-tined bracts; soft green leaves, red buds, scaly reddish bark.	Best timber.
Lodgepole Pine.	Leaves two in cluster; tall, straight.	Ship masts.
Yellow Pine.	Leaves 5-11 inches long, three in a cluster.	Best lumber.
Limber Pine.	Short leaves, five in a cluster; Mt. tops.	Fuel; posts.
Fox-tail Pine.	Very short leaves, 5 in cluster—long plumes.	Fuel; posts.
White Fir.	Leaves 2 in. long, flat, silvery; cones green.	Fair timber.
Alpine Fir.	Leaves 1 in. long, flat, cones chocolate-violet.	Mine props.
Mt. Mahogany.	Leaves leathery, small; seeds long-tailed.	Fuel.
Oaks.	Leaves lobed; acorns; rough bark.	Posts, poles.
Engelmann Spruce.	Leaves small, sharp, soft; limbs droop.	Finishing lum.
Blue Spruce.	Leaves larger, stiff, sharp; limbs rise.	Finishing lum.
Mt. Sugar Maple.	Opposite, 5-lobed leaves; rough bark.	Strong poles.
Rocky Mt. Juniper.	Bark in small scales; good form.	Posts; fuel.
Desert Juniper.	Bark in long, rusty strips.	Posts; fuel.
Lance-Leaf Cot-tonwood.	Leaves narrow, long-pointed.	Fuel. Poles.
Fremont Cotton-wood.	Leaves heart-shaped; Southern.	Fuel. Poles.
Aspen (Quaking)	Leaves round, trembling; bark whitish.	Fuel. Poles.
Peach-leaved Willow.	Leaves lance-shape, shining white beneath.	Fuel. Poles.

## VI. Present leaf specimens of any ten of the following:

## WESTERN FOOD PLANTS

<i>Trees and Shrubs</i>	<i>Herbs. Grasses. Fungi.</i>
Serviceberry. Blackberries.	Spring Waterleaf. Foliage.
Chokecherry. Blackcherries.	Hops. Seeds.
Thimbleberry. Blackberries.	Wild Onions. Bulbs.
Salmonberry. Redberries.	Oyster Plant. Shoots.
Elderberry. Blue. Red.	Mustards. Leaves.

*Trees and Shrubs*

Buffaloberry. Bright red.  
 Huckleberry. Bright red.  
 Currants. Red. Black.  
 Gooseberry. Red.  
 Strawberry. Red.  
 Oregon Grape. Blue.  
 Limber Pine. Nuts.  
 Single-leaf Pinyon. Nuts.  
 Pinyon Pine. Nuts.  
 Raspberries. Red. Black.  
 Haws. Black.

*Herbs. Grasses Fungi*

Pigweeds. Leaves.  
 Buckwheats. Seeds.  
 Sunflowers. Seeds.  
 Cat-tail Flag. Roots.  
 Sego Lily. Bulbs.  
 Water Cress. Stems.  
 Ephedra. Leaves.  
 Mt. Myrtle. Leaves.  
 Bottle Stem. Stems.  
 Mushrooms. Tops.  
 And others.

## VII. Present leaf specimens of any ten of the following:

## WESTERN PLANTS USED IN MEDICINE

<i>Plant</i>	<i>Part Used</i>	<i>Used For</i>
Junipers.	Berries (fleshy cones).	Scarlet fever.
Yarrow.	Leaves, seeds.	Bruises, fevers.
Hoarhound.	Leaves, seeds.	Coughs.
Mints.	Leaves, seeds.	Hot drinks.
Burdock.	Roots.	Blood purifier.
Sour Docks.	Seeds.	Blood purifier.
Mustards.	Seeds.	Plasters.
Dogwood (Kinnikinnick).	Bark.	Tonic; fevers.
Chokecherry.	Bark.	Tonic; fevers.
Aspen.	Bark.	Tonic; fevers.
Alder.	Bark.	Tonic; fevers.
Sagebrush.	Leaves.	Tonic; stimulant.
Indian Root.	Roots.	Diphtheria; fever.
Creosote Bush.	Leaves.	Anti-septic.
Wintergreen.	Leaves, seeds.	Perfume.
Frazer's Gentian (Elk-weed).	Roots.	Tonic.
Gum Plant.	Heads.	Liniment.
Monskhood (Aconite).	Seeds.	Liniment.
Catnip.	Seeds.	Nerve tea.
Licorice Root.	Root.	Flavoring.
Sweet Cicely.	Seeds.	Flavoring.
Fennel.	Seeds.	Nerve tea.

Medicinal plants used by Western Indians include many other species, not now used as household remedies. Those named above are often encountered and are somewhat familiar as medicine plants.

The five other groups—poisonous plants, signs of over-grazing, ornamental flowers, plants of mystery, grasses and other forage—are reserved for future presentation.



Top: Antoine R. Ivins, manager of the Laie Plantation, who vouches for the facts in this story.

Center: Some of the human bones and the bathing trunks taken from the shark's stomach.

Bottom: Hamana Kalili and the shark herein described.

# The Man-Eating Shark

BY P. V. CARDON

William Beebe, noted naturalist, recently was quoted in press dispatches as having satisfied himself that there is no foundation for a belief in man-eating sharks.

It is not my desire to take issue with Mr. Beebe. I am disposed to accept his authoritative opinion on this question. But I can present incontrovertible evidence that at least one shark ate a man; or, to be more exact, parts of a man's body.

On May 18, 1925, a private soldier in the army of the United States, stationed in Hawaii, was bathing in the bay near Haleiwa. Suddenly he screamed, disappeared beneath the surface, and never again was seen.

Sixteen days later the trunks he had been wearing when he disappeared, together with a human skull and a number of bones identified as human, were found in the stomach of a large shark, caught accidentally by a fisherman off the coast from Kahuku Plantation's Philippine camp.

The facts pertaining to this incident were given me in December, 1927, by Antoine R. Ivins, manager of Laie Plantation, which adjoins Kahuku Plantation, on the island of Oahu.

Mr. Ivins helped to land the shark, was present when the shark's stomach was opened, and he helped secure an identification of the bathing trunks found in the stomach. This is the story he told me:

"On the second of June, 1925, Hamana Kalili set out a 500-foot line equipped with about 150 hooks, baited with pieces of squid (octopus.) He was fishing for ulua. His line was made of cotton, and was about three-fourths the cross section of a lead pencil in size.

"Next day, with a Filipino helper, he went out to draw in his line and take off his catch.

"Imagine Kalili's surprise to find a large shark fast to the line! He was hooked in the tail, and by that time so

completely exhausted that Kalili and his helper were able to tow him to shallow water by means of the small line. Then a rope was tied around the shark's tail and he was anchored to a stone set in the sand of the seashore.

"As the Hawaiians do not eat shark meat, Kalili's first impulse was to set the shark adrift; but, on second thought, he decided his white friend, Joseph Musser, bookkeeper on Laie Plantation, should be allowed to see the strange catch.

"Summoned over the telephone, Musser lost no time in joining Kalili and his helper. The shark's great size prompted Musser, in turn, to summon some of his friends. Returning to Laie, he got his wife, me and my wife, a 'Mormon' elder of the name of Morrell, and some Samoan friends who said they would like to get the shark meat, as they were not at all averse to eating it.

"We all went over and found the shark in the shallow water just off from Kahuku Plantation's Philippine camp.

"Leaving Laie in such a hurry, none of us had thought to fetch a tape measure, so when we fell to discussing the size of the shark we could satisfy our curiosity only by measuring with a piece of Kalili's line and then measuring this piece upon our return to the plantation.

"By this means we discovered that the shark measured 12 feet 6 inches long, and was of the heavy-set order. I would say he was as large around as a fair-sized Jersey yearling heifer."

It was natural for Ivins to make this comparison. He is a great lover of animals and, next to thoroughbreds and Kentucky saddlers, he loves Jersey cattle best.

"The shark was still in the water," he continued, "and was not yet dead, though nearly so. As seven men could not pull it out of the water, we had to wait for the waves to float it, and then heave to get it upon the shore. After it was up

a short distance, we put the rope under the shark's body, anchored it to a rock in the sand, and then rolled it beyond reach of the waves.

"By this time the shark was so nearly dead that it offered no opposition, although it still had enough life to open and shut its mouth spasmodically; and when its eyes were touched it would flinch. When completely out of the water, it soon died.

"Our Samoan friends now proceeded with the aid of their cane knives (machetes) to get some of the shark meat.

"The loins of the shark were fully as thick as a good beef loin, and did not look bad at all.

"When the viscera poured out on the ground, it was plain that Mr. Shark had just enjoyed a good meal, and I suggested to a Samoan that he open the stomach.

"The first thing to appear was a large ulua, weighing perhaps twenty-five pounds. Then followed another, almost as large. It was evident that they had not been in the stomach of the shark very long, for each had one or more hooks in its mouth, indicating that the shark had taken them from the line which, strangely enough, later caught him. The scales of these fish, and some of their flesh, were partly dissolved by the shark's stomach juices.

"Next we noticed wrapped around one of the fish something which looked like a piece of burlap. Then we saw a nice large lobster, almost whole. Then followed some long bones which were plainly not fish bones. We examined two or three of these, and decided they were human. To make certain, however, I sent

for Dr. Buffet, Kahuku Plantation's physician.

"When the doctor arrived he removed all doubt. We were indeed viewing the remains of a human being!

"Further search uncovered the bones of both upper arms, both the bones of each forearm, most all of the bones of the left hand, except the thumb, the top of the head from about the eyes back to and including the bones by which the head connects to the spinal column, a wad of black hair about three inches long, and some trunks made by cutting the legs from a pair of men drawers. Mr. Shark had eaten a man!

"You can imagine, perhaps, how we felt upon making this discovery. To say it was uncanny would be putting it mildly.

"It was interesting to note the different reactions to our discovery. The Hawaiian who caught the shark giggled the whole time, as if to cover his embarrassment; but his Philippine helper showed little emotion. The Samoans were plainly

uncomfortable; the doctor was full of interest but, at the same time, impressed with the terrible fate that some poor fellow had suffered. One of the party, at least, was so sick that he was nauseated most of the night. Others failed to sleep much. As for myself, I could not forget the sight for days.

"We sent the bones and the clothing to the sheriff at Honolulu. Since the trunks still bore a laundry mark, identification of the shark's victim was possible.

"They proved to be the drawers of a private soldier who, sixteen days before,



The two fish (uluas) taken from the shark's stomach

had disappeared while bathing in the bay near Haleiwa. He had uttered a scream and disappeared beneath the surface, never to reappear.

"In view of the fact that in that neighborhood several other persons have been drowned, and their bodies never recovered, ours was an extremely interesting discovery.

"Of course there was much speculation as to just what had happened. Dr. Buffet seemed inclined to believe that the shark dismembered the body and ate only the limbs and the head. If this were the case, how did the shark get the trunks into his stomach?

"I am of the impression that the shark swallowed the entire body, head first. This would have been possible, as his jaws, which we took home with us,

opened up to 18 x 20 inches. My shoulders are only about 17 inches broad, so you see I would be easy for such a fish.

"But what became of the ribs, shoulder blades, back bone and pelvis, if the whole body was swallowed? As the bones found were almost dissolved, it is not impossible that the others had already been absorbed. Then, too, it is possible that the large bones had been thrown out through the mouth after the meat was absorbed."

In any event, there were human bones in this shark's stomach. There were also some bathing trunks which had been worn by a soldier who had disappeared beneath the water, screaming.

The reader must decide for himself whether this was a man-eating shark, or whether he is to be remembered only as a shark which ate a man.

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## THE AFTER-GLOW

Light, diffusive golden light!  
See how it streams from yonder setting sun!  
Wide beams of light—radiant glowing light!  
Up from the horizon, up to the zenith,  
Broad bands of rays—great fan-shaped rays!  
Mark how that cloud, banded in warp and woof of flame,  
Burns just above the darkened western hills!  
And, underneath, like ocean billows rocking,  
The sea-green vapors tremulously wait,  
Embosoming the sun in their embrace!  
Farewell, O Sun! Good-bye! good-bye!  
What glory thus to die!

How red upon the lingering cloud the after-glow!  
How radiant now the saffron-tinted west!  
Long twilight creeps from off the eastern mount  
Across arroya, mesa, and the vale,  
Across the Rio Grande dunes and groves.  
And in the western desert greets the night.  
Yet light still lingers on the radiant cloud,  
And on the river's ripples flashes red.

Farewell, thou after-glow!  
Farewell, the twilight hour!  
Thus hour by hour the after-glow  
Shall follow on its course around the world.  
So man may live, and leave behind an after-glow  
Of all his virtues for his fellow-man!

# Without a Chance

BY CARTER E. GRANT, PRINCIPAL JORDAN SEMINARY

## OPPORTUNITY

"They do me wrong who say I come no more  
When once I knock and fail to find you in;  
For every day I stand outside your door,  
And bid you wake, and rise to fight and win.

"Wail not for precious chances passed away,  
Weep not for golden ages on the wane!  
Each night I burn the records of the day—  
At sunrise every soul is born again!"—*Walter Malone.*

"Well, for goodness sake, Fannie! Look whose picture now!" And Richard Algood leaned over in his kitchen chair so his young wife, who was gently rocking the baby to sleep, might get a better look at the paper he had brought with him from the little town. "What do you know about that?" he continued, "Principal of an L. D. S. seminary! I always knew Joe'd make good." But even as the young man spoke, there came over him a deep feeling of disappointment. As Fannie read, two little tots playing on the floor jumped up beside the mother to get their share of the news.

The wife finished reading and looked up pleasantly. "Now, Richard, from your looks one would think you were jealous, but of course I know you're not. You can't help it that Joe had a chance to go on to school, and you haven't."

"I know it, dear, and there's where the trouble is. Joe and you and I graduated from high school the same year; and now he is principal of a seminary, good pay the year around, can spend all his time studying and going forward, and always knowing he has a good pay-day coming. On the other hand here we are, stuck away off up here in Idaho. This dry farm business, especially for a renter, is mighty hard rowing. Every time I see anyone making good in the educational field, I do have a struggle with jealousy and feel like throwing up everything and starting to college, but that's folly, for we haven't a thing to go on."

"Now, dear," began the wife encouragingly, "your work has been different from Joe's. Who knows though; you may have a chance to go to school yet. Remember, I've always said we didn't fit in here." And as she hesitated, she hugged the baby boy then said teasingly, "But, you were determined to get married and married we got; and here are our children. Maybe you could trade us toward an education and your picture in the paper."

"There you are, dear, throwing humor and sauciness in your usual manner, just at the time when I feel the most discouraged," and he looked into her twinkling eyes while his own lost their gloominess.

"Now, Richard," Fannie continued, "you're but thirty, and goodness knows, there's lots of time for a college education yet. I've not given up the thought of your going to school, you know that. But we've talked about it so often and done nothing that the very power to do seems to be deserting us."

"Now, you've struck it, Fannie! Wanting to do something all the time and not having the power, confuses and disturbs me, and when I go at my work again, I'm all restless and can't plan straight. Now I won't be able to get this thing out of my mind for days. It'll just stick with me. I've always wanted to be—well, you know what I mean; but there's four years college work between me and there." And, as they sat a moment in silence, Richard leaned forward and kissed the plump hand of his baby boy. Then he declared

more forcefully, "No sir, I wouldn't trade you and the children for all the college courses." At this Fannie reached out her hand to meet Richard's, and for a few minutes there was heard no other voice than that of the October storm driving in from the north in real wintry fashion. Presently the wife arose to tuck the baby away for its morning sleep, and Richard busied himself piling wood into the kitchen range. As they seated themselves again the husband continued, "It's a good thing I took Alice to school this morning. A mile walk in this kind of weather would have drenched everything she had on. It looks like we are in for an early winter all right. Listen to that wind, won't you!"

"Let me tell you about a piece I was reading the other night," began the wife. "It declared that even if a person failed again and again when he was doing his best, that the new strength of character gained became the measure of his true success, and that this new additional attainment formed a fresh station or a new supply house, as it were, for further excursions toward power and triumph. I have been thinking just now, that this might fit your case, Richard, for you are much farther ahead than you were a few years ago, even if you have not had a chance to go to college. Then, besides, you mustn't forget your missionary experiences and the years of work you have done in a Church way here at home, they've all helped out."

"I know it, dear," the husband replied. "We should be thankful for all we have. I know, too, that thoughts of fear and doubt never can accomplish anything; they inevitably lead toward failure. I've always noticed that when doubts and fears creep in, that strong thoughts of purpose and power slip out; that a person seems to move forward fearlessly toward success provided he lets his better thoughts become a sort of creative force within, all the time saying and believing he's on the road to win. I came almost quoting James about a person that lacks faith, —'driven by the wind and tossed.'"

"Say, Richard, do you know what I've

been thinking? Now listen. Why not make a start on your college work? You could do a lot this winter. Don't say anything to anyone, just start right out!"

"You don't want me to start right out on foot and alone in this storm do you?"

"Now, Richard, listen until you're sure I'm through. Miss Chandler, our new school teacher for the upper grades, told me the other day she had spent only part of a year at college and that she had got the rest of her two years by extension, mostly through correspondence work. She is taking work now by correspondence, and it's from the university, too. Just as good credit she declares as though it were taken right at college! Hundreds of teachers, she says, are doing the same thing. The courses are not expensive, and you could do your work right here. Now what do you say if we start? I said 'we,' because you know I'd like to help out."

"But, Fannie, I've never known that a university gave credit toward a degree through correspondence. I've heard of extension credits, but not by mail!"

"Well, whether you've heard of it or not, I know it's a fact, because Miss Chandler showed me some of her papers and the questions she had to answer. They looked hard, but I suppose when the text was read answers could be found. It couldn't hurt anything to get a letter off on this noon mail, explaining what you wished and they'll tell you just what to do."

Richard jumped to his feet and went to the sideboard drawer. Out came a large envelope from the University of Utah. "Here's their extension catalogue! It came while we were thrashing, and I've never even opened it. If they give correspondence courses they certainly will be mentioned here."

They hadn't long to search. Before their anxious eyes were dozens of extension courses, with those that might be studied by correspondence especially marked. There was also a plain statement that one-half the hours toward a degree might be taken by extension.

"Great Scott, Fannie, I almost feel as

if I were being graduated today! Why haven't I been taking extension work ever since I came from a mission?"

An hour later when the mail man called, Richard had filled in three subjects on one of the enclosed registration cards. He took three because he was so far from headquarters that he never wanted to be without plenty of material to work upon. He took three also because he was determined that by the first of the year he should have fifteen hours university credit to his name.

It is peculiar how in the affairs of life one seems at times to begin anew, counting future dates and successes from important events or decisions. This case was to be no exception to the rule—a day of days for this young couple.

"So you're doing university work, too?" It was the mail man speaking, a few days later, as he held out a package of books and a bulging envelope to Richard. "When I heard you talking at our last stake conference on Boy Scout work, I said to my wife that I'd bet you's educated. Well, success to you," he called as his sputtering car carried him down the sage brush lane toward the nearest house, a half mile distant.

A few minutes later, father and mother and the three little tots were all doing "college work;" the older ones with books and questions, the youngsters with strings and papers. All were happy beyond expression.

Never did a couple work harder, and seldom did there arrive at the university extension division papers more nearly correct or more neatly prepared. From the very start, Richard's work carried every stamp of a regular "college man's" efforts. One thing that made for accuracy was the fact that every paper was carefully checked by Fannie. Her native tendency toward exactness became an inspiring aid to Richard. But that wasn't all; she was reading enough so she could enter intelligently into his daily program of thought and study. Due to the fact that Richard had set practically everything aside for his college courses, his progress was exceptional. Even before the appointed time,

he had registered for more work. With the coming of spring, he had to ease up a bit, still by fall he had completed his third group of subjects and was ready for another hard winter of study.

"Look, dear," reminded his wife, "it's just a year today since we began college. Think of it! And here we are with just a year's work done, as much as you would get by going one whole winter to the university. Now if you can do as well in the next year, we will be able to move down near the folks while you teach. Oh, I daren't think about it; but sometimes I can't help it, for I just see myself living near mother and dropping in upon the folks every few days in place of once a year or once in two years."

An auto stopped in the yard. "Come in," Richard called as the visitor began knocking. It was Mr. Allen, chairman of the district school board, who, after a hearty handshake with Fannie, took the proffered chair and began. "We received a long-distance telephone message this morning from Miss Chandler, our upper grade teacher; she's reported on the sick list. I called the county superintendent who suggested we see you and ask you to take the school for a few days, until Miss Chandler returns. He said—and I guess I'll have to tell you what he did say—well, he said that he knew you could handle the work all right for his brother is in charge of the university extension work. and when the superintendent was down to the school recently your work and marks were shown him. He said for me to come right over and get you to start this morning if possible. What do you think about it?"

Fannie looked at Richard with a glowing "Yes." and Richard looked at Mr. Allen and as calmly as possible accepted, saying that he would be glad to put a little of his theory into practice.

"Didn't I tell you it was coming?" half shouted the good wife as soon as the car began moving away. "And this isn't the last chance either! For just as sure as you become qualified, I know things will begin coming our way."

All the students knew Mr. Algood, espe-

cially the Scouts, and when he entered the room, every child wore a grin of contentment, and the day's work was soon buzzing along merrily. In fact, that whole week slipped by rapidly and yet no word from Miss Chandler. Just as the children were preparing for home on Friday afternoon, however, the county superintendent and Mr. Allen came riding up. After a few minutes' consultation with Mr. Algood, the superintendent began, "How many of you children have liked Mr. Algood as a teacher? How would you like him to stay with you all winter?" The students fairly shouted acceptance. "Miss Chandler, was not sick, just home-sick, I guess, for we received word this morning that she is to be married and will not return to her work."

When Richard arrived home and told Fannie the news, she gave him such a hug and smack that he declared himself repaid for the effort he had thus far expended toward his degree.

The winter passed pleasantly. The new instructor seemed to be an inspiration to the students and they did their best. Because of this success, Mr. Algood was given the school the next year with a substantial raise in salary. Although teaching cut down his college work somewhat, he was able by working long hours to make a very creditable showing when the two years of teaching were passed.

"I have all the hours allowed by extension work," Richard finally said. "The rest toward my degree must be done in residence courses: that is, I must do it while attending some college. Possibly, if I could attend summer school this year, I could get a school this next winter where I could carry on my work toward graduation while teaching part time. We've got enough money to see us through this summer, and if we can't get a school down there, we can at least come back here. I was talking to Mr. Hansen yesterday and he said he had another renter for the farm who would be glad to give us our share in the crops this fall if we decided to go away. Mr. Hansen has also offered me four hundred dollars for the cows and

calves. Now if we can find a part-time school, we can make it."

A week before summer school began, Mr. and Mrs. Algood and five children landed at Grandma Nelson's home. A few days later they were comfortably situated in a couple of large rooms of a nearby house, and because they had no "modern conveniences" but the electric lights, these were secured at a very low figure.

A letter of recommendation from Richard's former superintendent and also one from the university helped secure the desired half-day teaching position. By selling the cows the family made it through the first year nicely. The dry farm crops, however, were not very good; so there was practically nothing realized from that source.

The last summer and winter proved to be the hardest struggle. Then, too, another addition had come to the family, making an even half dozen children. The money from part-time teaching proved insufficient.

"It looks like I'd have to quit, Fannie," began Richard. "The spring quarter starts in ten days, and it means about thirty dollars for books and tuition. The children are without clothes, the doctor bill must be met, I should have a suit, you also must have something to wear. Even if I don't graduate this spring, I can next. If we had about two hundred dollars extra, we could make it."

"Oh, how I hate to think of stopping, only one quarter away from graduation, and then to wait a whole year! Mr. Hansen had a wonderful crop this year. I believe if you wrote him explaining all the conditions, that he would let us borrow two hundred dollars. You are sure to have a good position as soon as you are through school."

A letter was written to Mr. Hansen and in due time the two hundred dollars came. The amount was received with prayers and tears of thanksgiving.

The spring quarter passed, Richard and his fellow-graduates, with caps and gowns, paraded past the shouting crowds. "There's my wife and kiddies, now, look!"

"Great Scott, Dick, I knew you were married, but I certainly didn't know you had a flock like that! How have you ever made it? I've had a tough time with no wife or children to support. You must have a rich uncle somewhere."

Richard heard no more, for he was now even with his wife and family and was vigorously waving to each member of his group. He caught the happy cheers of his wife and older children as he passed into the lecture hall.

"The superintendent of the Church schools just saw me," exclaimed Fannie at the close of the exercises, "and he said there has been some changes in a nearby seminary. He wants to see you this afternoon. He insisted that the children and I come also." Fannie's face was flushed with excitement.

"Here, I want your pictures, all of you, that's it, just stand a little closer—thank you. The president of the college said

*Sandy, Utah*

for me to be sure and snap you before you discarded your cap and gown." The reporter touched his hat and was gone.

Husband and wife stood looking at each other, and unconsciously tears came into their eyes and said what neither could express with words.

A few days later there appeared in the paper another picture. This time, not only a man credited with a noble achievement, but the picture of a persevering wife and family as well who had so bravely faced adversity. The accompanying short biography also said that Richard Algood had been chosen principal of a certain seminary.

The comment closed by quoting James Allen's famous lines from "As a Man Thinketh."

"The vision that you glorify in your mind, the ideal that you enthrone in your heart—this you will build your life by. this you will become!"

## ENDURING LANDMARKS

You say that our landmarks are vanishing fast,  
That the things which were sacred and pure,  
A large part of men's lives in the days that are past,  
Do not enter our lives any more.

You say that the water that once was a brook  
Now must flow in a pipe down the hill.  
But you cannot forget that the water still flows,  
And, though hidden from sight, always will.

Human nature, old as the rocks and the hills,  
Will not change though the hills pass away;  
And true love is as sacred with youths of our time  
As it was with the youth yesterday.

*Cedar City, Utah*

R. REID COX



Mrs. Janet M. Smith, Holding Her One Hundredth Grandchild

#### A FRUITFUL BOUGH

Presented herewith is the picture of Mrs. Janet M. Smith, holding on her lap her hundredth grandchild. The *Era* is indebted to Bishop John H. Udall, of Phoenix, Arizona, for the picture and also for a brief account of the life of this worthy pioneer.

Sister Smith went from Parowan, Utah, to Snowflake, Arizona, in the early eighties with her husband, President Jesse N. Smith, one of the stalwarts of the Church in redeeming the waste places of the south. Not only did he play an important role in the country's physical development, building reservoirs, canals, grist

mills and assisting in the construction of railroads, but he was entrusted with the spiritual direction of the Church membership, presiding over the Snowflake stake for many years.

Besides being the mother of thirteen children, and raising eleven of them to maturity, Sister Smith waited on hundreds of mothers at child-birth. In addition she wove carpets, made straw hats and in other ways did her part during those strenuous pioneer days. She has one hundred grandchildren and sixty-three great-grandchildren.

# Messages from the Missions

"Come home with your heads up. Keep yourselves clean, from the crown of your heads to the soles of your feet; be pure in heart,—otherwise you will return bowed down in spirit and with a fallen countenance, and will feel as though you never could rise again."—*Brigham Young.*

## PRESIDENT HEBER J. GRANT IN WEST VIRGINIA

The missionaries and members of the West Virginia South district was highly honored with a three days' visit from President Heber J. Grant and Henry H. Rolapp, mission president, who arrived Saturday morning, May 19, in Charleston. Saturday afternoon a Priesthood meeting was conducted by President Rolapp, who imparted some excellent counsel and advice to the missionaries. Each missionary gave a brief report of work done and bore testimony to the restored Gospel. President

livered an inspirational discourse on the theme of "An Uneducated but Converted Ministry." The other sessions of conference were held Sunday morning and afternoon in the L. D. S. chapel at Charleston, both services being well attended. Sunday evening President Grant delivered his concluding talk to a large congregation in the L. D. S. chapel at Huntington, West Virginia.

The Church members of West Virginia considered themselves highly blessed be-



MISSIONARIES OF WEST VIRGINIA SOUTH DISTRICT

Front row, left to right: Mark K. Allen, mission secretary; President Heber J. Grant, Mission President Henry H. Rolapp; Sterling Magleby, district president of West Virginia South district; Middle row: Leonard D. Bellamy, presiding elder; Blanche Cole, Cora Gardner, Merle Kimball, Phyllis Palmer, O. C. Dunsford, field representative. Third row: Harold Lester, Dean K. Christensen, John D. Anderson, D. Elmer Stoker (Southern States); Hamilton S. Carston, Clarence L. Romrell and James Ball.

Grant also attended the meeting and gave some very timely advice on the law of obedience.

The first session of conference was held Saturday night, and President Grant de-

cause of President Grant's visit, it being the first time a president of the Church has ever visited this part of the Lord's vineyard.

Conference was continued with another

session in Huntington Monday evening; several of the missionaries spoke in this session, followed by President Henry H. Rolapp, who delivered a splendid sermon to the Saints on "How to Preach the Gospel by Living It." The concluding session of conference was held in the L. D. S. chapel at Verdunville. The missionaries who were given opportunities to speak in the conference sessions were, Sister Phyllis Palmer, Blanche Cole, Merle Kimball, Cora Gardner and Elders Dean K. Christensen, O. C. Dunsford and Leonard D. Bellamy, all of whom are leaving West Virginia in

the near future, either being honorably released or transferred to some other district.

District President Sterling Magleby conducted all meetings. Each was an inspiration and power for good, and the conference as a whole was a splendid reflection of the encouraging work done in this district. The missionaries all express their appreciation of the *Improvement Era*. It is invaluable as an aid and companion in putting the message of the restored Gospel before the people.—Leonard D. Bellamy, presiding elder of the West Virginia district.

#### ENCOURAGING WORD FROM NORTH DAKOTA

District President Myron A. Jackson, writing from Grand Forks, North Dakota, has the following to say: "Missionaries of the North Dakota district send greetings to their fellow-workers throughout the world and friends and relatives at home. The Lord has blessed us exceedingly in the work in this part of his vineyard and we are striving diligently to merit the blessings which he has showered upon us. Two of

the elders have been laboring recently among the scattered members in the western part of North Dakota and the Lamanite members of the Church in the eastern part of Montana. They are very much encouraged with the results there. Five were baptized in the month of June and another baptismal service is planned for the near future. Both these brethren agree that nowhere is the Spirit of the Lord made



MISSIONARIES OF NORTH DAKOTA DISTRICT

Front row, left to right: Mellie Ogden, Mission President John G. Allred, David O. McKay, of the Council of the Twelve; Myron A. Jackson, district president; Lavetta Fugal. Back row: First name omitted, Alton C. Bright, Bert L. Murphy, Lamont B. Gundersen, Grant O. Cobbley.

more manifest than it is among these Lamanites. Elders Alton C. Bright and Grant O. Cobbley are opening up the work in Crookston, Minnesota, and feel very much encouraged with the prospects there. Elders Myron A. Jackson and Lamont B. Gunderson, assisted by Sisters Nellie Ogden and Lavetta Fugal, have been laboring in Grand Forks. They are conducting

two Primary Associations there and are assisting with the Sunday School and Relief Society organizations, which are presided over by local members. This mission was recently favored by a visit from Elder David O. McKay. The results of his work among missionaries, members and investigators will be very far reaching."

### A RELIGION WORTH HAVING

Mission Secretary Elwood G. Derrick writes us from Portland, Oregon, under date of July 12 as follows: "A recent colonization project by the members of our Church has its center at Bynum, Montana. A branch under the direction of the Northwestern States mission, has been established, with John E. Lee as president. An example of typical 'Mormon' community

spirit was displayed in an event which took place in the community this spring, and which we feel is worthy of place in the *Era*.

"Among those who are striving to wrest from the ground a livelihood in this community is a widow with a large family of small children. With a large tract of land to farm and with no one on whom she could rely to assist in the work, the task



Top: Relief Society Members of Bynum, Montana, who served lunch to the laborers in the widow's field.

Bottom: Men and boys of Bynum, Montana, who tilled and sowed the widow's hundred-acre field

of preparing the soil and planting the year's crop must have seemed a well nigh insurmountable obstacle to the family's future well-being. One can readily imagine how grateful this oppressed little woman must have felt when the entire community gathered to do for her what she could not do for herself.

"The men brought their farming implements on an appointed day and the women gathered to hold their Relief Society meeting. Thirty-eight men brought with them fourteen tractors, seven four-horse teams, plows, harrows, discs, seeders and set to work in the hundred-acre field belonging to the widow. One of the accompanying pictures gives an idea of the inspiring sight which these practical and kindly followers of Christ furnished. The Relief Society

members, pictured also, contributed to the work and served lunch to the men who were laboring in the field. Thirty-eight men and forty-one women, seventy-nine in all, contributed to the day's work.

That night as the little mother looked eastward over her fields, instead of one hundred acres of barren land that she had seen in the morning, she beheld a well cultivated field; and with tears of gratitude in her eyes she uttered a prayer that God would send a rain that her crop might grow and yield a sufficient harvest that her children might be clothed and fed during the coming winter."

That is the spirit of cooperation and unselfish service that develops communities and the people at Bynum deserve to be congratulated for possessing it.

#### CANADIAN MISSIONARIES OPTIMISTIC

In a report dated July 9, District President Maurice A. Jones writes encouragingly of the work and prospects in the Montreal district. The elders have been given the opportunity of holding street meetings on the busiest corner of the city and many people have stopped to listen to

the message of the restoration of the Gospel. Hundreds of tracts have been distributed and many Books of Mormon sold. Invitations to visit people in their homes have been numerous and altogether the elders feel very much encouraged in their work.



MISSIONARIES OF THE MONTREAL DISTRICT, CANADA

Sitting, left to right: Thelma Hansen, Tremonton, Utah; Maurice A. Jones, district president, Provo, Utah; Verda Hansen, transferred to Vermont district, Malad, Idaho. Standing: Dwayne Comish, Franklin, Idaho; Irvin D. Zundel, Le Grand, Oregon; Albert H. Peterson, Barnwell, Alberta.

## NUREMBERG SCENE OF INTERESTING CONFERENCE

District President Hamlet C. Pulley sends us the following report of a conference held in the ancient city of Nuremberg, Bavaria, Germany: "June 3 was the date of the first visit of the newly appointed president of the Swiss-German mission since his return to the field where he has previously spent so many months. Other visitors were: Elder Phillip Tadje, father of our mission president, Elder Thomas Biesinger, whose fourth foreign mission is now drawing to a close and who is considerably more than four score years of age, and Elder George Albert Smith, Jr., superintendent of the auxiliary organizations of the Swiss-German mission. These brethren

our missionaries were banished and not a few were cast into prison. Now all that is changed. During the past two or three years work has been commenced in a number of new fields where now we have promising branches, and it is expected that this work will be continued as opportunity offers."

The city of Nuremberg, which still retains its ancient walls and moat, as well as the great castle erected by Conrad II and Frederick Barbarossa, and other historic edifices, is one of the most interesting in Europe. It is rich in tradition. Albrecht Dürer and Melanchthon being only two of the well-known characters whose home it



MISSIONARIES AND AUXILIARY OFFICERS OF THE NUREMBERG DISTRICT, GERMANY

ren, together with the traveling missionaries of this conference, came together and had a most enjoyable and profitable time. The prospects at the present are excellent and we expect to see many people come into the Church in the near future.

"We are particularly appreciative of the freedom which we now enjoy. In former years Bavaria was extremely strict in all matters pertaining to religion and many of

was. Wagner has made it famous in his opera, "The Meistersingers of Nuremberg." In one of its old buildings are located many cruel devices, including the "Iron Virgin" for torturing and doing away with the first Protestants. Present-day tourists are also charmed with the delightful toys and dolls for which the city's craftsmen are famed.

## REPORT OF THE HULL DISTRICT CONFERENCE

The Hull district held its spring conference in the "Thrift Halls," Grimsby, Lincolnshire, England, on March 4, 1928. A goodly number of members, friends and investigators gathered from the four component branches of the district, to attend and enjoy the spirited meetings. President John A. Widtsoe and Sister Leah D. Widtsoe were in attendance from the mission headquarters. The Book of Mormon was the theme in the morning session, and was ably rendered by Sunday School members, in song, prose, and poetry. President and Sister Widtsoe, the traveling elders and local members from the various branches participated in the three sessions of the conference. The nine traveling missionaries of the district have, during the winter months, concentrated their time and en-

ergy toward the building up of the branches. Missionary endeavors have consumed 13,621 hours of time; 1,243 hours have been spent in tracting, and 41,329 tracts, 497 pamphlets, and 30 Books of Mormon have been distributed since last September, twelve candidates were baptized into the Church—10 of whom were baptized during the month of February, and 4 of this number were baptized in the waters of the North Sea.

The interesting, instructive articles found in the *Improvement Era* have served as a stimuli for greater activity in our district. We take great pleasure in expressing our appreciation of it, and wish to convey our sincerest regards to its readers. —Veronus M. Jensen, district president.



MISSIONARIES OF THE HULL DISTRICT, ENGLAND

Front row, left to right: Vaughn P. Sheffield, Kaysville; Veronus M. Jensen, district president, Brigham City; John A. Widtsoe, mission president, Salt Lake City; Leah D. Widtsoe, president of mission Relief Societies and M. I. A. organizations; Rulon D. Barnes, district clerk, Kaysville; De Lamar Holt, Salt Lake City. Back row: Roy Allen, Provo; Frank C. S. Derrick, Salt Lake City; Elbert C. Kirkham, Salt Lake City; Ellis J. Yardley, Beaver; Wesley B. Ward, Almo, Idaho.

## WINTER WORK IN AUSTRALIA

District President Clyde Oler, writing from Adelaide, Australia, reports an interesting conference which was held on Easter

Sunday, just at the beginning of winter. Our readers will understand that Australia has her winter at the time we are having

summer. Mission President Charles H. Hyde and his wife were in attendance, as were also a large number of investigators who were greatly impressed by the testimonies which were borne and the instructions given. The brethren are meeting with

excellent success in distributing the Book of Mormon, and declare, with all others, that this book is the best testimony of the divinity of "Mormonism" that can be given to the world.

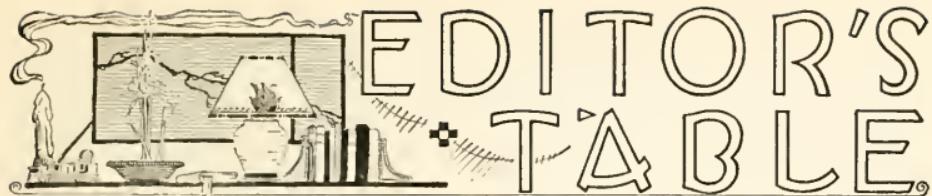


MISSIONARIES OF THE ADELAIDE DISTRICT, AUSTRALIA

Sitting, left to right: Chas. H. Hyde, mission president, Salt Lake City; Clyde Oler, district president, Shelley, Idaho; Caroline S. Hyde, president mission Relief Societies. Standing: Stewart M. Rolling, Lyman, Wyoming; H. Bartley Heiner, Burntfork, Wyoming; E. Ray Parson, Smithfield, Utah; L. Earl Manwaring, Provo, Utah.

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"An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty will secure to himself, not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood—the Spirit that is within him—will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual."—*Brigham Young.*



## THE SLAVE TRADE RENEWED

One can hardly conceive of a practice more inhuman than was the slave trade as it existed in this country less than four score years ago. Beginning with the Dutch vessel which, in 1619, brought to Virginia the first ship-load of African slaves, fortunes were acquired by heartless men who made it a business to entice or force negroes aboard their vessels, and, unmindful of family ties, brought them to this land. Children were torn from parents, husbands and wives were separated, and all because some conscienceless men could make money out of this detestable traffic.

Pathetic stories without number could be told of cases where father or mother or children were "sold down the river." The slave had no future. Naturally his lot in some cases was not so hard as in others. Many masters were kind-hearted and considerate, but the blacks, nevertheless, remained in oppressive bondage.

American readers would be startled were they to see in one of the big dailies that a ship-load of slaves had just been landed in New York harbor. Startling though it may be, that is precisely what did happen not long ago. Furthermore, that is exactly what is happening nearly every day. The slaves, it is true, were not black. Neither force nor falsehood was used in persuading them to come aboard. They were citizens of this or other lands who come and go at will and acknowledge no man as master. Many of them were wealthy; practically all were in comfortable circumstances, but according to their own confession, a large number of them were slaves. The following incident will illuminate this point:

A gray-haired lady and a maiden of tender years were occupying chairs on the liner's deck. Both were smoking cigarettes. The older lady said, "My doctor has positively ordered me to stop smoking, if I value my life, but I absolutely cannot

do it. If I were you I wouldn't let smoking become a fixed habit."

The young lady laughed, took another "draw," and said, "Oh it's already that; I simply could not live without my cigarettes."

Of course the slave-driver, Nicotine, is not equally severe with all his bondsmen. Some are treated with a measure of consideration, as were many of the blacks of the South, though they still remain slaves: but many are, so to speak, torn from their families and "sold down the river." Simon Legree, the "villain" in *Uncle Tom's Cabin*, was no more insistent and merciless in his demands upon his slaves than are nicotine and some of the stimulants so commonly used. In this case, too, boys and girls, men and women, are being exploited that a few may make money.

In the dining room of the steamer herein referred to, where several hundred persons ate at one sitting, many smoked while the stewards brought their orders; not a few did so between courses, and a very large number at the conclusion of the meal, despite the fact that some women and children were on the verge of seasickness and were nauseated by the offensive odor of tobacco. But those slaves could not help it. They were driven by their taskmasters, and acknowledged their helplessness.

The paradoxical and pitiable thing about the whole situation is that those who are thus chained hand and foot, as completely enslaved by their habits as was the black man by his owner, have the potential strength to break the bands if they but would. The following is from a sermon by Brigham Young:

"I have frequently said to my brethren and sisters, if they cannot live without tea, coffee, brandy, whiskey, wine, beer, tobacco, etc., they can die without them. This is beyond controversy. If we had

the determination that we should have, we would live without them or die without them."

It may be thought that comparing the use of tobacco with negro slavery is to introduce an anti-climax into the argument; but the cigarette, insignificant in size but with gigantic power, is today causing more real misery in the United States than was endured by the four million negroes at the time of their emancipation.

Joseph Smith suggested a practical and comparatively inexpensive solution of the negro slavery problem—the purchase of the slaves with funds derived from the sale of public lands,—but he was ahead

of his time and his plan was not accepted. Through him a solution of the other forms of slavery here referred to was offered to the world—simply the non-use of the enslaving article. This plan, also, failed to meet with popular approval. After the nation had given blood and treasure in staggering amounts to free the negroes, thoughtful men realized that Joseph Smith's plan was one worthy of a great statesman. These other slavery problems are costing precious lives and treasure, also in staggering amounts, and thoughtful men of the nation are beginning to look upon Joseph Smith's views on this point as basically sound.—C.

## MEASURE OF MEN

Out here in the West, on the world's high crest,  
 Where you call your neighbor friend,  
 And a kindly deed to a man in need,  
 Will a lot of faults amend.

Though your hands get rough and your face gets tough,  
 From buckin' the wind and rain,  
 And your denim's thin, or it needs a pin  
 Where it couldn't stand the strain.

Though your old blue shirt is grimed with dirt,  
 And your hat's behind the styles;  
 When your laugh rings out with a lusty shout,  
 You kindle a thousand smiles.

If you see the skies you must raise your eyes,  
 And straighten your shoulders back,  
 While your clean red blood like a surging flood,  
 Goes pulsing along its track.

You accept the dare as your lungs take air,  
 (To refuse is a western sin)  
 And your thoughts soar high as the arching sky,  
 Enriching the soul within.

# PRIESTHOOD QUORUMS

*All matters pertaining to the Aaronic Priesthood in this department are prepared under the direction of the Presiding Bishopric.*

## THE LESSER PRIESTHOOD

"And again it shall come to pass that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so. Amen." Doc. and Cov. 39:23-24.

During the summer months the reports of the activities of the Aaronic Priesthood that have reached the office of the Presiding Bishopric have not been very encouraging. A condition that prompts those who bear the holy Priesthood to lay aside the privilege of magnifying that Priesthood during any portion of the year is not of the Lord, and it seems those who partake of this spirit have not grasped the full meaning of the Priesthood and have not partaken of the power thereof.

Have you received the gift of the Holy Ghost, which, although promised at the time of confirmation, may never really come to one unless invited through faith and works? For the Holy Ghost has nothing in common with the sluggard or those who fail to magnify their calling in the work of our Lord and Savior.

The summer season is now about past. It is hoped that he who has accepted the responsibility of Priesthood service will "Learn his duty, and to act in the office in

which he is appointed, in all diligence." Doc. and Cov. 107:99.

The September topics to be discussed by the members of the Aaronic Priesthood are given for the purpose of encouraging young men to become fully acquainted with the offices of the Church and their functions. One of our active stake presidents at a conference sometime ago said: "It is the duty of a father to encourage through active leadership his sons, the duty of a ward bishop to provide some means for such activity and training."

The thing that makes such service worth while is having a proper attitude toward the work. One cannot successfully perform a service which is distasteful or which one is poorly prepared to perform. The purpose of our Priesthood meetings under the new plan is to study carefully these conditions, receive instructions and training, and prepare really to magnify the calling which the Lord has bestowed upon us.

The Presiding Bishopric feel that young men can be encouraged to perform labors required of them and that these labors may be made to appeal to them in such a way that they become a joy when properly performed. May we at this time impress this fact upon those who are charged with the responsibility of directing this work in the stakes and wards.

## THE VALUE OF STATISTICS

The unprecedented progress of modern times has been made possible by keeping records and statistics. With the welfare of humanity at heart it was seen to be unnecessary for a second man to feel his way in the uncharted field; the first man to

venture considered he was acting not for himself only, but that he represented mankind. To this end he kept a record of all he did and all he discovered, that those who followed him could benefit by his experience and carry his work farther. The sum

of our civilization might be called the aggregate of what individuals have contributed in record form.

Men cherishing generous desires to benefit the race have met difficulty and danger, but this would have been in vain without records. They posted signs and directions to guide those who should follow, and these things had to be prepared with great accuracy so they could be relied on for safety.

The many records and statistics kept by the Church will constitute a tremendous advantage in the progress we are to make. The Church is going forward in a new field; it is likely our present situation, as the Church of Christ, is unprecedented in history, at least we have no adequate records of similar conditions at any former time.

Of course we have divine guidance, and we shall reach the predicted goal of excellence for the millennium, but we are required to "study it out in our own minds" and to avail ourselves of every means within our reach to accomplish the work before us. One indispensable means to that end is proper records and statistics. Our destiny cannot be reached without these records, and the more accurate and complete they are kept, the more useful they will be to us in the building up of Zion.

These reasons alone would be sufficient grounds for most of the records we keep, but many of our records are kept for a still more important purpose: they have vital bearings on our privileges and activities in the world to come, and should for this reason be compiled and preserved with utmost care.—*Albert R. Lyman.*

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### READS BOOK OF MORMON

A picture of Osmond Staker Olsen is being presented herewith. This twelve-year-old lad, a son of Osmond Olsen and Sarah Staker Olsen, of Manti, desired to read the Book of Mormon through before

being ordained to the Priesthood. He completed the reading of the sacred record before May 29, 1928, the date appointed for his ordination, averaging thirty-five pages a day. He therefore read the book in fifteen days and reports that he enjoyed



it very much. Not only did he read it, but did so understandingly and is able to give a very good account of its contents. He expresses the hope that this will encourage other boys to do likewise.



# MUTUAL WORK

## EXECUTIVE DEPARTMENT

### IMPORTANT ITEMS

The following information and instructions were recently sent, in the form of a letter, to all ward presidents, by Executive Director Oscar A. Kirkham, acting for the General Superintendency of the Y. M. M. I. A.:

1. ORGANIZATION.—Check through the new organization plan and select, in cooperation with the bishop, the best men for the special work of each department. The new organization calls for the following officers in each ward: *A ward president and two counselors—a secretary-treasurer—a music director—two members for the Community Activity Committee and two members for the Adult Committee—an adult supervisor of M Men work—a leader of the Vanguards (Older Scouts)—a leader of the Boy Scouts.* The last three officers may be the same men as supervise the Aaronic Priesthood.

#### THE RIGHT MAN FOR THE RIGHT JOB IS YOUR CHALLENGING TASK.

2. OPENING SOCIAL.—Meet with the bishopric and the presidency of the Y. L. M. I. A. at once and plan for a real opening social. Get the heads of your various departments interested. Let this be the occasion of a great social event. It may also give the department leaders a chance to meet old and new members of their departments and enroll them for the season's work.

3. GENERAL FUND.—It may be that you will use the opening social as the time for raising the General Fund, or that it is to be placed as an item in the Ward Budget, or that you will use some other

means of raising this amount. In any event you and your co-workers should agree on some definite method and put over this work with dispatch. Please do not let it drag; if you do, it will become an impairment to the entire year's work. The amount for your ward to remit to the General Superintendency of the Y. M. M. I. A., Church Office Building, Salt Lake City, is based on 10% of your ward population.

4. LIFE MEMBERSHIP.—At least one new Life Member is expected from your ward this year. Please send name, ward, address and \$5.00 with each Life Membership application.

5. IMPROVEMENT ERA.—The price of the *Improvement Era* is \$2.00 a year. If you obtain 3% of your ward population as subscribers, we will remit to you 15c on each subscription. If you obtain 5%, we will remit 25c on each subscription. You may appoint an *Era* agent and allow him these rebates. In any event, we expect that the head of each family will have an opportunity to subscribe for our magazine. It is better than ever. When sending in subscriptions, please give the name, address, ward and stake. Please plan to do this work at once. Any ward can accomplish this duty in a short time with careful planning and spirited cooperation.

6. MANUALS, HANDBOOKS, ETC.—All accounts will be in name of Ward Associations, the president being the only one authorized to order. Hand Books will be fifty cents a copy. Yearly Roll and Minute Books combined, fifty cents each. Manuals, twenty-five cents each. These

items are on a cash basis, but credit will be extended until October 31, when all ac-

counts must be paid in full. Please place your order at once.

## QUALITIES OF LEADERS

### EXECUTIVE ALERTNESS

Leaders that lead are mentally awake to the possibilities and needs of their part of the world's work. To them leadership is a process of education. They *think*, and think hard about their accepted responsibility, their honor-bound obligation; they think in council with others. Officers' meeting is to them an opportunity for growth, as well as the performance of a duty.

They are alert to danger signals, but are much more concerned about safety devices. They are wide awake as to making the present better than the past. To them nothing is seen so good that it cannot be improved upon. They are alert to the present possibilities of enrollment, the improvements in organization, and in the all-year-round plan of M. I. A. procedure.

### EXECUTIVE ACTION

"Every officer a leader" is one of the expectant slogans of the M. I. A. Ornamental office-filling is out of place in any organization of activity and achievement.

Executive action will see to it that or-

ganizations are effected and are kept intact by the immediate filling of vacancies, and will untiringly work to have all organizations effectively operative.

### EXECUTIVE APPRECIATION

High-grade leadership will appreciate position. The officer who does not appreciate his office is in the back-ground as a leader. He needs the attitude of the boy who, when told by a companion that the office of a deacon was nothing, replied, "It will be when I am ordained."

Executive appreciation recognizes, not only the ability, but the efforts of others and is generous in its encouragement of subordinates. It also recognizes the value of what is done by higher officials. It emphasizes the value of helpful appliances by making their use a practical necessity. For example: Definite assignments from the

*Hand Book* by stake superintendents and presidents of wards will be strikingly effective in getting officers to obtain and study the new *Hand Book*.

Executive appreciation exemplifies the thought couched in the expression "*Everything to boost and nothing to belittle*," good causes, good organizations, good officers, good members and good efforts.

If our executive alertness, executive action, and executive appreciation can escape the contagion of "*put-off-a-tiveness*," we shall get a good start, make a good march, and have a victorious finish in the coming year's campaign.

## ADULT DEPARTMENT

### THE NEW MANUAL

*Captains of Industry*, the manual prepared for the Adult Department, is now

on sale. Most of the chapters will furnish sufficient material for two lessons, and a

few of them, perhaps, for three. It is further suggested that there are local "captains of industry," whose lives will furnish excellent supplementary material.

Additional matter for this department may be found in Dean Milton Bennion's book *Moral Teachings of the New Testament* and in the Genealogical material.

## DISRAELI, BY ANDRE MAUROIS

BY DR. ADAM S. BENNION

[Two evenings at least might well be spent in discussing this book, and two more with *The Glorious Adventure*, by Richard Halliburton. Dr. F. S. Harris' interesting review of the last named book appears in the September number of the *Young Woman's Journal*.—General Committee.]

Biography has come into its own. There was a time when, because of its historical matter-of-factness, and because of the determination of certain biographers to drag the details of men's lives through five volumes, very few readers presumed to enter the domain of the chronicles of great men. Now, however, biography, having profited by the methods of fiction, of psychology and of scientific analysis, has become one of the most fascinating forms of literature. Witness the enthusiastic reception given the best biographies of the last half dozen years! Papini's *Life of Christ* and Sandburg's *Lincoln* offer ample evidence.

The reading of biography pays such rich dividends! Collins, in his *The Doctor Looks at Biography*, hints the explanation:

"The novelist must be content to deal with the children of his mind, the biographer with the children of God."

Wm. Roscoe Thayer gives the same idea even a more beautiful expression in his *The Art of Biography*:

"The master creations of fiction spring from the human brain; the subjects of biography are the very creations of God himself; the realities of God must forever transcend the fictions of man."

The reader of biography has the assuring thought that the men and women whom he meets have really lived—they represent no make-believe world. There crowds into his consciousness a realization of the fact that others have *actually done* the things chronicled! What an urge to him "to go and do likewise." Not only may he thrill to such an urge, but he may sit by and watch others "try on" the ex-

periences of life. He vicariously has the benefit of having watched the issues of the experiments carried on in the laboratory of human experience.

When Fate calls her Roll of Time, Israel will answer out of all proportion to her numbers. Ancient Israel, of course, will crowd the head of the list, but modern Israel will be heard too. Among those to respond Benjamin Disraeli, the subject of this review, will shout a clarion "Here."

Disraeli is one of the most unique figures in history. Orator—author—statesman—he made a place for himself, a Jew, which might well be the envy of his "not too Christian" Christian compatriots.

He measures up admirably under Ladd's tests of greatness—

native endowment,  
opportunity,  
will to serve.

He measures up equally well under Emerson's seven tests of great men as quoted in Clara Barrus' *Life of John Burroughs*:

1. Has he any aim which with all his soul he pursues?
2. Does he work for show?
3. Has he health of mind? Does he work in good humor?
4. Has he ability to set in motion the minds of others?
5. Has he belief in a Superhuman Influence?
6. Are his aims unselfish aims?
7. Has he breadth of vision? Is he able to free himself from prejudice? Can he treat trifles as trifles?

Not only does Disraeli make a suitable study for a notable biography, but his biographer, Andre Maurois, has proved

himself worthy the honor of drawing the portrait. He has set down in a volume of fewer than four hundred pages a completeness of vital detail heightened by a richness of suggestion and reasoned romance that make the volume one of the outstanding biographies of recent years. Little wonder it should be selected by America's Book-of-the-Month Club.

And who is Andre Maurois?

Andre Maurois is a French writer, born in 1885 at Elbeuf, France. He was educated at Lycee de Rouen. The following are some of his publications: *Silences du Colonel Bramble*, 1918; *Discoures du Docteur O'Grady*, 1920; *Ariel, or the Life of Shelley*, 1923; *Dialogues sur le Commandement*, 1925; *Mape*, 1926; *Bernard Quesnay*, 1926; *The Life of Disraeli*, 1927; *Essay on Dickens*, 1927; *Don Juan*, or the *Life of Byron*, 1927.

The author, who is also M. Emile Herzog, was a textile manufacturer of Elbeuf, amateur of philosophy and sometime officer of the French Army. The comparative tardiness of his literary arrival is due, of course, to those same textile mills which swallowed him up as a young man, fresh from the lycee, dreaming of a philosophic career. The Herzog family, manufacturers for a century past, left Alsace immediately after the Franco-Prussian war and settled in the Norman city of Elbeuf where, at about twenty, young Emile Herzog gave up his dreams of becoming a professor of philosophy, turned his back upon the beloved Lycee of Rouen and settled down to the problem of buying raw materials, making cloth of them, pleasing the customers, and selling the cloth at a profit. For a decade the future author was known only to the world of commerce, of which, "if we may trust his frankly autobiographical novel, *Bernard Quesnay*—he looked with very ill-disguised disdain. Not until the middle of the war did Maurois make contact with Parisian literary circles, but the war, in whose blood and mud so many promising careers were quenched, was the starting point of this one. His knowledge of England led to his assignment as French liaison officer of the Ninth Scottish Division, from which, after two years, he went

on to British G. H. Q. Already familiar with the British, he found himself in daily contact with his trans-channel neighbors. The result was his first book, *Les Silences du Colonel Bramble*, and its immediate successors. His books are typical comedies of humor—Disraeli, being the first example of the Maurois method in biography. The Maurois method has three components: immense and patient research, a relentless selection, which discards most of what has been so patiently gathered, plus a curious spark that is his own." (Quoted from *Bakeless*.)

His biography at the opening of the present volume indicates the background of his scholarship, and yet he divulges its richness so naturally and graciously that the reader is wholly unconscious of the labor of learnedness—he catches only the joy that lies in abundance of worthy ideas.

But talking about this Disraeli biography does not do it justice. One must read it to know its charm. Space prevents an analysis of the book. Perhaps a few glances at its pages will suggest its richness. The first line is striking, at the outset—read again at the close of the book, it is strategic.

"In the year 1290, on All Saints Day, King Edward I expelled the Jews from England."

Singular that out of that group of outcasts there should come a descendant who should shape the political destinies of an empire.

Benjamin Disraeli was no ordinary boy. Notice Maurois' school-boy reflections.

"When he went out for a walk alone, he liked now to imagine himself as Prime Minister or the Commander of an Army.

"He was fifteen years old, and facts had proved that school was dangerous for him; would he find at the University, if he went there, the same prejudices, the same hatreds? What was to be done? But first of all, what did he want? With the turmoil of the little school-boy world, the memories of his intrigues, his triumphs, his miniature wars, had come glimpses, as through scattering clouds, of clear and vivid landscapes; and then he could descry the distant shapes of vast ambition, just as

a man drawing near a town will catch sight of the lofty towers soaring above it."

Or, hurry along to the record of his maiden speech in the House of Commons. The speech is reproduced in Maurois, and is a speech in which Disraeli was literally laughed down. The prophetic power of his utterance, "Ay, Sir, and though I sit down now the time will come when you will hear me."

What a fulfillment when all England hung on his phrases!

Similar defeats were crowded out by equally distinctive victories throughout a life of lights and shadows. The record of thirty years and more in Parliament—much of the time on the political firing line—is so fascinatingly set down that the story of England's Victorian struggles read like a romance.

Or, consider the art with which Maurois presents the married life of Disraeli and "Mary Anne." Though she was thirteen years his senior, and a widow, rather generally pronounced odd and unattractive, yet she proved to be a real helpmate. Elbert Hubbard tells of the incident "of her fingers being crushed by the careless slamming of the carriage door, and her hiding the bleeding members in her muff, and attending her husband to the House of Commons, where he was to speak, refusing to disturb him by her pain." Note the same devotion in this paragraph from Maurois—

"Meanwhile, Mary Anne was very ill. From 1866 she had had a cancer of the stomach; she knew it, but forced herself to hide the truth from Dizzy, whilst he, thinking that she was ignorant of it, affected to speak lightly of the disease. Courageously she continued to live a social life. In 1872 the young chargé d'affaires of the French Embassy saw, in one drawing-room a strange being trapped out like a kind of pagoda, whom he took for some aged rajah. It was Mary Anne, and behind her was Dizzy, painted and sepulchral, his last ringlet dyed jet-black and fixed on his bald brow. On her heart Mary Anne wore, as one wears the badge of an order, a huge medallion which framed a portrait of her

husband. She was eighty-one, and he sixty-eight; a ridiculous and touching pair."

Her note of 1856:

"My own dear Husband,—If I should depart this life before you, leave orders that we may be buried in the same grave at whatever distance you may die from England. And now God bless you, my kindest, dearest! You have been a perfect husband to me. Be put by my side in the same grave. And now, farewell, my dear Dizzy. Do not live alone, dearest. Some one I earnestly hope you may find as attached to you as your own devoted

"Mary Anne."

becomes the better evidence of happiness when coupled with his request not to be buried in Westminster—an honor offered by Gladstone—but to be laid by her side in the little church yard of Hughenden.

Or, consider the achievement of having so completely won the confidence and affection of a sovereign of such distinction as Queen Victoria. Very few parallels may be found in history. He had seen her become queen in the beauty of her young womanhood; he had counseled her through a long and, to England, a glorious reign; he died to have her send to his funeral two wreathes! One, of fresh primrose, bore the inscription "His favorite flower;" on the other she had written in her own hand, "A token of true affection, friendship, and respect." She also had a monument erected, bearing the inscription:

To  
The Dear and Honoured Memory  
of  
Benjamin Earl of Beaconsfield  
This Memorial is Placed by  
His Grateful Sovereign and Friend  
Victoria R. I.

"Kings love him that speaketh right." Proverbs, xvi. 13.

And, finally, one enjoys reading the account of the mastery involved in securing for England control of the Suez Canal and in making Queen Victoria Empress of

India. Disraeli has been charged with egotism and with questionable shrewdness, but under the kindly touch of Maurois one comes to admire him for his wonderful persistence and for his triumph over

circumstances that would have baffled men of lesser genius. Maurois delights in his *Disraeli*—readers catch his enthusiasm and put the book down regretting once more that notable books have to end.

## TEN OUTSTANDING MAGAZINE ARTICLES

Selected by a Council of Librarians  
July, 1928

"Training in Political Intelligence," Arthur T. Hadley in *Yale Review*.

The President-Emeritus of Yale University, in one of his rare articles, analyzes the problems of education for self-government in an age of changing mental, moral and spiritual standards and industrial organization of society.

"Church and State in England," W. R. Inge in *Yale Review*.

The Dean of St. Paul's, London, discusses the questions underlying the controversy over the revised Church of England Prayerbook, the deadlock caused by the refusal of Parliament to approve it, and relations with the Roman Catholic Church.

"The Mockery of American Divorce," Stephen Ewing in *Harper's Magazine*.

Comparing our American divorce laws with those in the Scandinavian countries, Mr. Ewing argues that they are barbarous, that they encourage a disastrous amount of perjury, and that they inflict needless suffering and humiliation.

"Progress and Plenty," William T. Foster and Wadill Catchings in *Century*.

A cure for business depressions is the contribution offered by two eminent economists towards a more satisfactory life. The authors submit this plan as a simple, feasible and immediate way out of the dilemma of thrift.

"At Home in Puka-Puka," Robert Dean Frisbie in *Atlantic Monthly*.

Mr. Frisbie describes "Life on an Atoll." his life in Puka-Puka, a speck in the Southern Pacific, where he keeps a store for as droll a lot of native customers as ever a merchant dealt with.

"Our Muddling World," Salvador de Madariaga in *Forum*.

Our muddling world finds Salvador de Madariaga, Spanish poet, perched on his peak of the Pyrenees, surveying post-war diplomats at their task of raveling and unraveling the knots of international intrigue.

"Servicing Our 260 American Wage," Dr. Julius Klein in *Magazine of Business*.

What has happened to 917,000 workers who, since 1920, ceased factory labor? How has American prosperity with its "260" wage scale absorbed the productive power of the "factory hands?" These questions are answered by Dr. Klein.

"Airships versus Airplane," Arthur R. Blessing in *North American Review*.

With aircraft destined to play a greater role in the pageant of civilization than any other mode of transportation, Mr. Blessing presents the alternate fine points which characterize travel by these two mediums of air voyaging.

"Banded for the Biggest Business," William McAndrew in *Review of Reviews*.

William McAndrew, recently Superintendent of Schools in Chicago, here reviews the remarkable history of the National Education Association and its contributions to the astonishing progress of American education in recent years.

"Spider—Friends and Enemies?" John E. Hogg in *Field and Stream*.

A discussion of the virtues and vices of some of the commonest of creatures with which campers, hunters, fishermen and all outdoor persons and vacationists are directly concerned.

# M MEN DEPARTMENT

## ETIQUETTE

Meaning: The form required by good breeding, ceremonial code or polite society.

General principles of etiquette: True consideration for others is the underlying principle upon which all politeness is based.

The books on etiquette and correct social usage are full of conventional rules that it is well to know, but these are not arbitrary. They have come into being little by little for hundreds of years, just as many of our other traditions have been handed down to us. Mere mechanical deportment is worth very little. It smacks of an intelligent culture which is simply veneered on, so to speak. Such a veneer is easily cracked, soon broken. The culture we desire for our young people is a spiritual culture which must come from within outward.

Purpose of this course: Our M Men and Gleaner Girls belong to a group from which the majority of our missionaries are called. Criticisms which come to us from the outside are both favorable and unfavorable. Our young people are known far and wide for their sincerity, their testimonies, and their diligence in study, but are frequently found wanting in that courtesy, ease, grace and freedom which make it possible for them to win their audiences, be they large or small, by the charm of their manners. We feel that our young people might double their influence by kindly courtesies and fine manners.

"Men, like bullets," says Richter, "go farthest when they are smoothest." The Gospel which we carry to every kindred, tongue and people, will go farthest if it is preached by polished and cultured young men and women who are possessed with a genuine testimony of and loyalty to the saving plan.

A shrewd observer will note that if one throws a bone to a dog, he will run off with it in his mouth, but with no vibration in his tail. But let him call the dog to him, pat him on the head, give him the

bone from his hand, and the dog's tail will wag with appreciation. Even a dog recognizes graciousness of manner. Those who throw, as it were, truths of the everlasting Gospel to the world, should not expect them to be received. Oftentimes, a fine manner succeeds where the best tongue has failed.

Our M Men and Gleaner Girls are not only to preach the Gospel, but they are in the making for leadership of the community and social life. The scriptures indicate plainly that they are to edify the body of Christ, or be exemplars and form a leadership in the progress of the people at home, such as directing the flock and shaping the welfare of the nation and the Church. If this is the case, the following should be kept in mind:

Self-consciousness, doubt, awkwardness, and timidity are foes to success. These "little things" in life exert a mighty influence upon our ability to achieve results in any field. For our own happiness, and for our efficiency in promulgating the Gospel, it is our duty to cultivate the self-improvement habit as regards our manners and behavior. No matter how polished one may be, there is always room for growth. There is room at the top in every field.

In the leadership of people and especially in the rush to dispose of the full program of leadership, many good and kind servants forget that "love is the power that moulds and forms of life the greater part," and in a moment of forgetfulness, speak harshly to one of their most loyal companions. All the defects of nature are compensated for by a fine manner. The most fascinating young men and women are always those of charming manners. Physical beauty, fashionable dress, or high standing in financial or diplomatic circles, are not alone sufficient to secure success.

The charm of one's manners depends

very largely upon certain personal habits, chief among which are cheerfulness, order, neatness, promptness, and a well modulated voice.

Everyone loves pleasant, cheery people whether they be homely or handsome, fat or lean, tall or short, red haired or brown haired, or what not, and it is perfectly possible to pray, sing, work, play, be well or ill, rich or poor, and still be *pleasant*. *It is a duty as well.*

The home is the foundation of society, therefore proper conduct in the home should be the first lesson to be learned in etiquette.

The basis of home culture and etiquette is:

- I. The affectionate cherishing of family affection, the love for father, mother, brothers, sisters, and later husband, wife, and children.
- II. The unselfish spirit, one that takes them into account, has respect for their feelings, wishes to make them happy, etc.

#### HOME ETIQUETTE

Cooperation between husband and wife.

Cooperation between parents and children.

Young man's courtesies to his mother.

Young man's courtesies to his father.

His courtesies to his sisters.

"Honor thy father and thy mother" should be the basis upon which home etiquette is practiced.

Most young people love to appear well before strangers or out in company, but oftentimes something is greatly lacking in their behavior and manners at home. If they can lay the proper foundation at home, and cultivate charm of manners, and extend the proper courtesies to the members of their own families, their company manners will follow naturally.

Next to the home comes the Church as a foundation for good society.

In order to attain to the highest degree of culture, there must be something of the spiritual and religious practiced in our lives to gain the victory over self.

Our young people and older ones, too, have been criticized for their behavior in houses of worship.

Is there such a thing as Church etiquette?

The following suggestions may be helpful in your class discussions for October:

#### HOME ETIQUETTE

Young lady's attitude toward her mother and father.

Her attitude toward her brothers and sisters.

Interruptions, obtrusiveness, selfishness.

#### CHURCH ETIQUETTE

Attitude toward religion.

ligence and gentle, quiet, cultivated manners.

Attitude toward houses of worship.

*The Charm of Fine Manners*, by Mrs. Helen Ekin Starret and *The New Book on Etiquette*, by Lillian Eichler, are good reference books on the subject.

Conduct in Church service.

Conduct in other events held in Church building.

Chewing gum in Church buildings.

Our passport to good society—Intel-

#### HARVEST BALL

The Harvest Ball is the M Men and Gleaner Girls' big social event of the year, programmed for the latter part of November. We hope to make this an annual event in the M Men and Gleaner Girls' program. It may be made a ward or stake event. It is our opportunity to demonstrate the real meaning of our project.

The M. I. A. is noted for traditions. We have established, for example, the

Slogan and the Reading Course, and now add one more traditional event, the Gleaner-M Men Harvest Ball, which we hope will stand out preeminently, unexcelled by any other social undertaking.

Start preparations early and plan carefully for this big event. One Friday in the latter part of November should be reserved on the year-round program for this ball. For the M Men and Gleaner Girls'

session, the first Tuesday in November, use for the theme "Our Project," showing by practical demonstrations the aesthetic and cultural value of the modern dance, and the charm of good manners in the ball room. This will be an effective way to prepare for and arouse interest in the coming ball.

Beauty and refinement help to bring forth the best that is within us; therefore, let us make this harvest ball outstanding in this particular. Typical harvest decorations will be in keeping.

A distinctive feature, introduced to add charm to the occasion, will be for the

Gleaner Girls to wear a head dress typical of that used by Ruth of old. A yard of soft mull, of any contrasting shade which harmonizes with the gown to be worn, bound tightly around the forehead and pinned at the back of the neck, and let fall softly over the shoulders, will give a beautiful effect. The array of color produced by the many varied shades worn by the different girls will be effective and striking in contrast with the dark suits worn by the M Men. Boutonnieres, if worn by all the M Men, gives an appearance of increased harmony.

### PORLAND M MEN EARN PRAISE

The Portland M Men basketball team made a very excellent showing in the Church league held here during the past season. The team won thirty-five out of

forty games played during the season, and finished third in the league composed of twenty teams representing the various churches of Portland. This is a distinct



PORLAND M MEN BASKETBALL TEAM

Front row, left to right: Vernon F. Neeley, coach; John Stull, Paul E. Warnick; Anthon E. Nielson; LaGrande Nielson, captain. Back row: William R. Sloan, mission president; O. L. Stone, L. Delbert Bodily, Glen Blodgett, Donald C. Sloan, manager.

honor for the Portland M Men, inasmuch as this is but their second year of participation in basketball. The physical condition and wonderful endurance of the players, their high type of sportsmanship and fair playing, were noted by the many onlookers. One of the referees paid the team a very high compliment by saying, that in the two years he had refereed the games played in the Church league of

Portland, the L. D. S. players were the cleanest and displayed the best grade of sportsmanship of all the teams with which he had come in contact. Reports like this have caused the people of Portland to become more interested in the activities of the Latter-day Saint Church, and because of this we feel that the team has accomplished a great amount of missionary work.—Glenn Gillette.

## VANGUARDS AND SCOUTS DEPARTMENT

### WORKING PLAN BETWEEN AARONIC PRIESTHOOD AND Y. M. M. I. A.

(Approved by the Presiding Bishopric and the General Board of Y. M. M. I. A.)

#### ORGANIZATION AND GENERAL PROGRAM REQUIREMENTS

1. 12, 13, 14-year-old boys to be deacons and Scouts.
2. 15 and 16-year-old boys to be teachers and Vanguards.

In order to avoid conflict in the service program of the Aaronic Priesthood and the Boy Scout program, the following is suggested:

1. That all service with a distinctive Church function be done in the name of the quorum. Credit may also be given for this service in Scouting.
2. All other types of service may be done in the name of Scouting. Credit in this event may also be given for this service in the quorum.
3. In organizing the Scout patrols for deacons' quorums, it is recommended that the patrol consist of 6 members. The president of the quorum may act as one patrol leader and the first counselor as another.
4. In organizing Scout patrols of teachers' quorums, the president may act as one patrol leader, and the first counselor as another patrol leader, and the fourth to be selected. As in the deacons' quorums, so in the teachers' quorums, we suggest that the patrols be made up of 6 members.

5. Boys who do not hold the Aaronic Priesthood or who are not members of the Church may be permitted to attend the quorum meetings.
6. Boys not members of the Church may, on request of their parents, take Scouting only.
7. There should be no interference with regular weekly Priesthood meetings.
8. These suggestions are given with a view of definitely correlating the quorum and Scouting program.

#### DEACONS AND SCOUTS

In order for a boy to be advanced from deacon to teacher, certain Priesthood requirements should be met. This information will be given by your bishop.

The following Scout requirements should be met during this same period:

1. To become a tender-foot Scout.
2. To become a second-class Scout.
3. To become a first-class Scout.

#### TEACHERS AND OLDER SCOUTS OR VANGUARDS

In order to be advanced from teacher to priest a boy should meet certain Priesthood requirements. This information will be given by your bishop.

The following Scout requirements should be met during this period:

1. To pass on an average of one merit

badge a month during these two years, obtaining his star, life and eagle rank, and if he has been enrolled in

Scouting continuously during the past five years, he may receive his veteran badge.

#### LEADERSHIP

1. A competent supervisor should be appointed by the bishopric for each quorum of the Aaronic Priesthood. In this selection, the Y. M. M. I. A. officers will cooperate. The supervisor will guide the quorum and lead the same group during the activity period of the Y. M. M. I. A. When it is found impracticable for the same person to lead both in the quorum and the Y. M. M. I. A. work, the leader in the Y. M. M. I. A. work should be an assistant to the supervisor in the quorum work and vice versa. These supervisors and Y. M. M. I. A. leaders will constitute a committee to consider each week the

program, duties, and activities of the quorum and the Y. M. M. I. A. group. This committee should also check weekly on the individual program and welfare of every member.

2. The best men available should now be selected for these positions. The Priesthood work and the activity program of the Y. M. M. I. A. should be given on the same evening. It is desirable that members of the bishopric and Y. M. M. I. A. executive officers become members of the Scout Troop Committee. This will make possible a constant and effective correlation of the Priesthood and the Y. M. M. I. A.

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### WORK FOR MANKIND

Away in the far off spirit land  
Methinks I hear strange voices cry,  
"Come, give to us a helping hand  
That we might reach the throne on high."

"You have the power on earth to give  
That which we here can never do,  
Beyond the grave we all might live  
Eternally, if good and true."

A thousand million spirits wait  
For some kind friend to help them through  
The dark and gloomy prison gates.  
And we, on earth, this work must do.

The time grows shorter, day by day;  
Let us improve each shining hour.  
We here on earth should watch and pray  
For health, for guidance and for power.

Then let us praise Almighty God  
For this vicarious work, and find,  
Before we're placed beneath the sod,  
We've done a great work for mankind.

# PASSING EVENTS

*Killed in the Canyon.* Willard Young Kimball, 11 years old, the son of Professor and Mrs. Edward P. Kimball, met death on Aug. 15, in the City Creek canyon. The Salt Lake Rotary club was holding its annual picnic at Rotary grove. A tableau had been presented on the north side of the canyon and participants had proceeded to the south canyon wall, where a second tableau was staged, far above the spectators in the grove. Miss Marion Kimball participated in this tableau. When it was finished, Miss Kimball, her brother and Mr. Mortensen were in the group that carefully picked its way down the rough, steep trail. Electric torches furnished illumination for the descent. Suddenly a big boulder came bounding down the mountain side. It grazed the arm of Ted Aldous and carried D. L. Mortensen 20 or 25 feet down the mountain side. When he came to, he found the boy at his feet. Willard lived only twenty minutes after that. The boulder had struck him at the base of the skull. Miss Marion Young Kimball, 16 years old, sister of the unfortunate boy, was also struck a glancing blow.

*Destruction by Volcano.* One thousand persons are reported killed and 600 injured in a violent eruption of the volcano Rokatinda on the island of Palveweh, off the Malay Peninsula, according to a news dispatch dated London, Aug. 9, 1928. The eruption was accompanied by terrific earthquake shocks and waves which rolled shoreward. Six villages are said to have been destroyed. A large section of the seaboard is submerged, and nine trading vessels were sunk. The earthquake shocks were believed to have rocked the bottom of the sea for they were followed by tidal waves which rolled along the coast increasing the havoc. The island is one of the group near the Dutch East Indian archipelago.

*A destructive storm* swept the Florida coast, from Palm Beach to Titusville, August 8, 1928, and then across the penin-

sula toward the Gulf of Mexico. The estimated damage to property is five million dollars, but no loss of life was reported.

*An ancient copper mine,* hidden thirty feet beneath a ledge of copper-bearing rock is said to have been unearthed near Hay Bay, on the southern edge of Isle Royale, Mich., by archaeologists exploring the island. The theory advanced is that Indians, perhaps a thousand years ago, here dug some of the copper which they used for articles of ornaments, lance heads, arrow points, etc.

*Thomas C. Callister called.* Funeral services for Thomas C. Callister, a Millard county pioneer, who died at his home in Salt Lake City, July 30, 1928, were held in the Liberty ward chapel, Aug. 2. He was born in Salt Lake City, Aug. 2, 1852, the son of Thomas and Helen Mar Callister, pioneers of 1847. He spent a large part of his life, after 1861, in Fillmore, where he became prominently identified with the development of that part of the country. He served first as bishop of Fillmore, then as a member of the high council and the presidency of the Millard stake. Since 1907 he has lived in Salt Lake City, and since 1920 he has labored in the temple. Surviving are the following children: Ruby C. Kranenberg, San Francisco, Calif.; T. Clark Callister, Fillmore; Laura A. Callister and La Nola C. Driggs, Salt Lake. Surviving brothers and sisters are: Alva Callister, Logan, Utah; William Henry Callister, Salt Lake; Mrs. Elida Elison, Blackfoot, Ida.; Mrs. Juliet Carson, Idaho Falls, Ida.; Organ Callister, Blackfoot; Ida.; Walter Callister, Fillmore; Joseph Platt Callister, Oak City; Helen Mar McCullough, Delta; Catherine Hatton, Fillmore; Mary M. Lyman, Oak City; Sadie M. Pratt, Vallejo, Calif.; Isabel Webb, Hayward, Calif.; Daniel Porter Callister, Salt Lake; John Callister, Tooele; Susan D. Lyman, Salt Lake; Russell K. Callister, Salt Lake; also 19 grandchildren and six great-grandchildren.

"Movies" at home. The announcement was made in Pittsburgh, Pa., Aug. 8, 1928, that radio "movies" will soon be as common in the homes as are now music and speeches by means of ordinary radio sets. The radio movie is but a further step in television recently perfected, it is explained. The idea is said to have come to Dr. Frank Conrad, in charge of this branch of Westinghouse's experimental laboratory. And it proved so simple he worked it out in barely two months' time.

*Reconstruction of China.* Sun Fo, minister of reconstruction for the Chinese republic, and son of the late Dr. Sun Yat Sen, the originator of the nationalist party, arrived in New York, July 31, 1928. His mission is to "pave the way" for cooperation of American finance and industrial organizations in the re-construction of China. According to the Chinese minister, the Nationalists have pledged themselves to carry out the program of his father, and build 100,000 miles of railroads, and a million miles of motor roads, improve canals and waterways, develop seaports and cities, open up mineral resources, improve agriculture and promote colonization. The carrying out of this gigantic plan will affect, favorably, the industries and markets of all the world, and especially of the United States.

*John C. Cutler*, formerly governor of the State of Utah and prominent in business circles in the city, ended his earthly career, July 30, 1928. The statement is made that he was found in his garage on the morning of that day, suffering from a gun wound in the temple. He was immediately taken to the L. D. S. hospital, where he died shortly afterwards. John C. Cutler was born in Sheffield, England, Feb. 5, 1846, the son of John and Elizabeth Robinson Cutler. At the age of 18 years he emigrated to Utah, and, with his family, settled in Mill Creek on a 12-acre farm. In 1877 he became an agent for the Provo Woolen Mills. During the same year he, with his brothers, Thomas R., Heber S., and Joseph G. Cutler, formed the firm of Cutler Brothers

Company, agents for the Provo Woolen mills, and in 1895 the establishment entered directly into the general merchandising field. During 1890 and 1891 John C. Cutler assisted in the establishing of beet sugar factories and other home manufacturing enterprises of Salt Lake. In various of these enterprises he was still a director at the time of his death. Among them is the Utah-Idaho Sugar Company. In 1884 Mr. Cutler was elected clerk of Salt Lake county, which office he held until 1890. In 1904 he entered his name as a candidate for governor. He was elected, succeeding Heber M. Wells, and served from 1905 until 1909. In 1871 he was married to Miss Sarah Elizabeth Taylor. Seven children were born to them, six of whom are still living. Surviving are the widow and the following children: John C. Cutler, Jr., of Salt Lake; Mrs. Elizabeth T. C. Jenkins of Independence, Mo.; Alfred T. Cutler, of Salt Lake; Mrs. Mabel L. C. Hayward of Long Beach, Cal.; Harold G. Cutler and Mrs. Hazel A. C. Beck of Salt Lake. Three brothers, Heber S., Frank and Ralph Cutler, also survive. Besides being president of the Deseret National Bank, Ex-Governor Cutler, at the time of his death, was vice-president of the Deseret Savings Bank; director of the Utah Home Fire Insurance Company; director, Beneficial Life Insurance Company, director, Utah-Idaho Sugar Company; president of the First National Bank of Murray, and president of the State Bank of Park City. He was also an auditor of the L. D. S. Church, and a member of the Alta and Commercial clubs.

*Captain Zappi in Stockholm.* Captain Filippo Zappi, who accompanied Dr. Finn Malmgren on his fatal trek across the ice in the Arctic, after the disaster to the dirigible *Italia*, May 25, 1928, has visited Mrs. Malmgren, mother of the Swedish scientist, and related to her the story of the tragedy. After the interview she kindly said, "I feel perfectly calm. I believe absolutely that Captain Zappi is telling me the truth." The captain said, in part: "Dr. Malmgren was not in good form when we set out and soon remarked that his strength was going to fail him.

One day, I believe it was the twelfth of June, the doctor asked me as the only service that I could do him to dig a trench in the snow and take the compass, which was a presentation for his work with the Amundsen expeditions of 1922-23." At this point the captain handed the compass to Mme. Malmgren, saying: "You know him; all we could do was to obey; he was like that."

*Changing the Easter date.* If King George gives his consent, the Anglican church, in the future, will observe Easter annually on the Sunday after the second Saturday in April, without regard to the moon, as at present. The bill embodying this change for Great Britain and northern Ireland was given its third reading in the house of lords July 27, 1928. It previously had passed the house of commons and now needs only the assent of King George to become law.

*China Recognized.* A treaty, restoring full autonomy in tariff matters to China, was announced in Peking, July 27, 1928, and simultaneously in Washington. It had been signed two days previously by the American minister in China, Mr. J. V. MacMurray, and T. V. Soong for the Nationalist government. Washington officials were inclined to brush aside as unimportant the question of the degree of diplomatic recognition extended to the Nationalist government through signature of the treaty. That it is a form of de-facto recognition is admitted, but officials contend there is no ground for surprise, at home or abroad.

*Horse racing declared off.* Announcement was made on July 23, 1928, that that was the last day of the races at Lagoon. The season was cut short, owing to a Supreme Court decision, July 16, declaring pari-mutuel betting unlawful. The attorneys for the jockey club have filed a petition for rehearing, attacking the opinion of the Supreme Court.

*Germany accepts Secretary Kellogg's anti-war proposition,* in a brief note signed by Acting Foreign Minister Schubert and communicated to Secretary Kellogg.

July 12, 1928. The German acceptance is the first received. France and Italy followed Germany almost immediately. Their unqualified acceptance of the Kellogg anti-war treaty was published in Washington, July 14. The acceptance of the treaty by Belgium and Poland was announced July 18, and by Britain, Canada, Australia, South Africa, New Zealand and India on July 19. Japan's acceptance of the treaty was announced July 20. The Japanese government warmly congratulated Secretary Kellogg "upon the rapid and general acceptance" of the American proposal.

*Italian submarine a coffin.* The Italian submarine F-14, with a crew of 31, all dead from poisonous gases, was raised to the surface, Aug. 7, 1928, from the bottom of the Adriatic. It was sunk in a collision thirty-four hours before. All efforts at saving the men were in vain. The sinking of the F-14 with its crew is the greatest disaster suffered by the Italian submarine forces since August, 1925, when the *Sebastiano Veniero* disappeared with its crew of fifty men during naval maneuvers off Sicily and never was found.

*Blind since birth, sees now.* Marcella Calkins, Milwaukee, Wis., who is said to have been blind since birth, on July 15, 1928, received her sight as a result of an operation. Since she was 17 years old she has attended the Janesville, Wis., institute for the blind, where she has learned to sew, cook, play the piano and use a typewriter. When her eyes were opened, she found that nobody was exactly as she had pictured them in her own mind.

*Conditions in Mexico.* President Anthony W. Ivins returned July 19 from a visit to Mexico. In a newspaper interview he expressed the opinion that President Calles would be able to cope with the situation arising on account of the assassination of President-elect Obregon and to bring the perpetrators of the outrage to justice. President Ivins said the condition in the Church colonies is normal, and that there is no difficulty in complying with the law. The only opposition, he said, is coming from the Catholic church.

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